The CHRISTIAN CENTURY

A Journal of Religion

THEOLOGICAL SEMINARY NEW YORK

Make War a Sin!

By Joseph Fort Newton

A Philosophy for Prohibition

By Nelson H. Cruikshank

The Movies Before Congress

An Editorial

Gandhi in Jail

An Editorial

MAY 19 1930

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The CHRISTIAN CENTURY

May 21, 1930

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The Office Notebook

On a strict basis of percentages, we would say that the chances of a letter to the editor being printed in the correspondence department are about 1 in 175 if the letter is under 300 words long; 1 in 350 if it is between 300 and 600 words long; 1 in 500 if between 600 and 1000 words; and 1 in 5000 if more than 1000 words in length.

And we refuse to admit that it is any answer to this requirement of epistolary brevity to point out, as one correspondent was unkind enough to do last week, that some editorials are longer than Mr. Coolidge's Black hills history of the United States. You see, we get so tired cutting down the length of our contributed correspondence that we haven't the courage or strength left to deal drastically with our own expansiveness.*

And another thing: How many other papers can boast that their readers follow them so carefully that they even count the number of words in their editorials?

How many people *did* have a hand in writing "Elmer Gantry"? Did Sinclair Lewis have anything to do with it? There was a time when the preachers in Kansas City seemed about to shed blood in their rivalry to be accepted as the godfathers of that tale. Now comes a most interesting looking lady novelist, to judge by the half-tones, with a column and a half story in the New York Sun telling how she served chicken every evening for weeks at her camp in the Canadian wilds while Mr. Lewis brought in a new Methodist minister each night. By the time the unwary parsons had finished eating the lady novelist's chickens, to hear her tell it, Gantry was as good as written.*

The report that the Experimental college of the University of Wisconsin was to be abandoned turns out to have been a mistake, and we are glad of it. As nearly as we can find out, the report originated in a Wisconsin newspaper that is inimical to the LaFollettes and all their works, and it regards this college as such. The press generally was misled; The Christian Century along with the others. We are glad, as we said editorially, that the experimenting at Wisconsin is to continue; even gladder that it is to continue in this college and under Dr. Meiklejohn's direction.

* A rector-subscriber takes serious historical exception to our printing the table from the Missouri church bulletin showing when the churches were founded, and by whom. Just to make sure that the intended humor in this column isn't altogether wasted on the desert air, we might try the asterisk method of indicating what Artemus Ward called the "goaks."

Contributors to This Issue

JOSEPH FORT NEWTON, co-rector St. James Episcopal church, Philadelphia; now in England where, from 1916 to 1919, he was minister of the City Temple, London.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

THE election of Dr. George Craig Stewart as coadjutor bishop of the Episcopal diocese of Chicago is of more than local importance. It indicates that the movement to make the area in the general vicinity of this city a stronghold of Anglo-catholicism is to receive definite impetus. With the effective Anglo-catholic organ, the Living Church, being published in this area, with the aggressive Anglo-catholic tendency within neighboring Wisconsin dioceses, with the shift in that direction within the Chicago diocese already fostered by the late Bishop Anderson and approved by the present Bishop Griswold, the election of Dr. Stewart is sufficient to insure that from this time on this region will furnish the front battleline for the Anglo-catholic wing of the Episcopal communion. In electing Dr. Stewart the diocese has chosen one of the keenest minds and strongest wills in the entire church. Passing from the Methodist into the Episcopal churches, Dr. Stewart has been for a quarter-century a ceaseless exponent of the extreme high church position in his important parish of St. Luke's, Evanston. It is expected that he will succeed Bishop Griswold within the near future.

Chicago Elects High Church Bishop

This Kagawa Is Dangerous

SOMETHING is being put over on a multitude of comfortable church folks. They are being told all about a wonderful Christian evangelist who has emerged in Japan, and what wonderful meetings he is holding, and what wonderful results he is having, and what a wonderful thing it would be to have a wide extension of his work and a lot more evangelists of similar purpose let loose in the world. The man's name, it seems, is Kagawa. Well, before the Kagawa-fad grows too large, we suggest that these comfortable church folk check up on this chap a little. In hip-hurrahing for him, have they any idea what they are really cheering? Here, for instance, is the closing passage of an open letter which he published on February 1: "I take Christ's manifesto in the Nazareth synagogue as the standard of the Kingdom of God movement: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord. We are working for those five points: economic, psychological, social, physical and political emancipation." There are a lot of dangerous people loose in the world just now, and not all of them are in Russia. Some of them are in India. And this one in Japan is one of the most dangerous. Why, just suppose that Christian evangelism everywhere became a crusade to secure "economic, psychological, social, physical and political emancipation"! What would become of our nice, respectable churches, with their innumerable stakes in the status quo?

Dallas and Washington Investigate Bishops

OF the five bishops whose alleged political activities have been under examination by the general conference of the Methodist Episcopal church, south, in session at Dallas, Texas, four have been exonerated. The case of Bishop Cannon, upon whom most interest centers, has not yet been heard, but press correspondents of papers which would be glad to believe that drastic action would be taken against him are admitting that probably nothing will come of it. The pronouncement of the bishops, in their address to the conference, to the effect that "the church as such can have no alliance with politics and it has no advice to give its members with regard to their party affiliations," does not touch the heart of the issue. Upon such a general proposition there could be no division of opinion. The real question is whether the activities of Bishop Cannon, in heading the organization of anti-Smith Democrats in Virginia during the campaign two years ago were such as to implicate his church in a partisan conflict, and whether they were

such as to merit disapproval on either legal or moral grounds. Many ministers have been members of congress, and one has been President of the United States. Obviously their election involved political activity, though in few, if any, cases were their churches a party to this activity. For even a bishop to take part in a campaign does not necessarily imply an invasion of the field of party politics by the church. To prove that, further facts must be adduced. But when anyone—bishop or layman, becomes a campaign manager, his methods of procedure cannot be exempt from scrutiny. No one can plead benefit of clergy. The senate lobby committee is now conducting an investigation into the financial side of Bishop Cannon's campaign against Smith. It wants to know where he got his money, how much he got, and what he did with it. This is a proper and pertinent inquiry. The amount involved is considerable and the records thus far presented seem still to need considerable clarification. More light on this subject is to be expected from Washington rather than from Dallas, but Dallas cannot fail to be deeply interested in the outcome. The church and every other body of people seeking ethical ends have a right to demand that all who represent them in working for such ends shall also represent them by using strictly ethical methods.

Presbyterian Pulpits Not Yet Open to Women

IF the apostle Paul were as much concerned to keep women in a subordinate place in the churches as some contend, he would hardly have found great satisfaction in the recent votes of presbyteries of the northern Presbyterian church. To be sure, the overture to permit the ordination of women as ministers was defeated, and the overture to permit women to serve as elders almost failed of adoption for want of the requisite number of affirmative votes, and the overture to permit the licensing of women as local evangelists seems certain to die from inattention. But a divided vote of this kind gives indication of a changing opinion that makes the eventual adoption of all these proposals only a matter of time. In 1930 it may be true that only 101 presbyteries favor women ministers, while 150 presbyteries are opposed. But by 1940 it is likely that the figures will be reversed. In the case of women elders, the vote of the presbyteries is already favorable, 152 to 114. This is, in fact, a much more important result than the authorization of women ministers would have been, for it will quickly open hundreds of churches to the leadership of women, while the number of women ministers would have grown very slowly. There is an inbred conservatism in the ruling powers of Presbyterianism that is to be felt every time the strong Scotch r's are burred in the debates of presbytery or synod or general assembly. It is doubtful whether Dr. Robert E. Speer, and the others who introduced these overtures, expected complete adoption this year. But the extent of the support which has been given them shows the way in which the current is moving. The noble women who have been seeking equal status in church affairs will be disappointed by this vote, but they have no reason to be discouraged.

Something Else for the Daughters to Worry About

EXCITABLE citizens of New York have discovered that Hayes and Moon's "Modern History," which has been on the list of approved high school texts in that city since 1923, is full of subversive teaching and has been barred by the board of school superintendents "upon complaint that it is objectionable on civic and religious grounds." The action seems to have been based upon the persistent protest of one objector who alleges that the book tends to break down "respect for political democracy, patriotism and everything that pertains to nationalism" and that it criticizes "the economic basis of modern society under the name of capitalism." Add to that the fact that both of the authors, who are among the most distinguished professors of history in Columbia university, are Roman Catholics, and color is given to the charge that the book is filled with subtle Catholic propaganda and puts Protestantism in a bad light. The book in question has enjoyed a very wide use among the high schools and colleges of the country and, while it is far from representing the conventional sort of trumpet-and-drum patriotism which was supposed in an earlier generation to be the only edifying mental pabulum for the young, it is still farther from being destructive of love for the country and its institutions. Perhaps it does err by failing—if one may use a phrase lately current in city hall circles in Chicago—to "bust King George on the snoot" with sufficient vigor to satisfy the sons and daughters of this and that. At any rate it ought to afford some slight alleviation to the anxieties of the nervous persons who think that the public schools are completely dominated by the Catholics for sinister purposes to observe what a slight gesture of protest was necessary in this case to get a book banned on the ground that it is pro-Catholic.

A Man Can't Live On Statistics

IT WAS in a listless mood and after much beating of the brush to secure the presence of a quorum that the senate a few days ago passed by a narrow margin a bill establishing a federal bureau of employment, to cooperate with local and state agencies, and appropriating $4,000,000 for its maintenance. This is the last of three bills dealing with the problem of unemployment. The others, previously approved by the senate, provide for the gathering of more adequate labor statistics and for a commission to push federal construction work to take up labor slack. The opposition was based on the cry of "paternalism." It always is, when a proposition is pending to do some-

thing for those who most need it. It is not paternalism to mobilize the resources of the state and commerce departments to force obnoxious American films upon countries that do not want them, but it is paternalism to help a man get a job. Early returns from the census and other current statistics show two facts of great social importance. One is that American wages are the highest in the world, when measured in purchasing power; the other is a continuance of the stampede to the cities to get the benefit of those high wages. With British wages reckoned at 100 as a base, American wages are 197, Canadian 165, German 78. It is the wages of American urban workers that establish this high average. Farmers, whether owners or tenants, reap little of the benefit. No wonder there is a rush to the cities. Scores of American cities have increased in population by from 50 to 100 per cent in the past decade, and some much more than that. Preaching "Back to the farm" is not enough to stop the stampede unless it can be shown that there is something on the farm as good as what eager youth has a chance to get in the city. But "chance" is right. Wages are high as compared with those of other countries, but there are not enough jobs to go around. A man out of work cannot get much comfort out of the fact that America is the world's banker; nor can he pay for his bed and board out of the average wages of the American workingman. He must pay his own expenses with his own wages—if any. Totals and averages are deceptive. In spite of impressive statistics of national wealth, the unemployment situation is serious; tragically serious for the unemployed. The new bureau has a hard problem ahead of it.

Making the New Russia

THE press of the world has been giving prominence to the opening of the Turkestan-Siberian railway. Well it may. Here is a 1,700 mile railway, built across some of the most difficult terrain on the globe, completed in four years, and with the 100 million dollars required all raised inside Russia! From any standpoint, financial, engineering, or economic, this is one of the most important achievements in construction since the close of the war. It will completely change the economic outlook of central Asia within the next few years, and will have an important influence on the economic relations of Russia with the rest of the world. By opening Turkestan to the importation of wheat and lumber in any needed quantities, it will free that territory to become one of the great cotton-producing centers, as it has been demonstrated it can become. Additional interest in this event is given Americans by the fact that this huge building enterprise has been directed by "Bill" Shatov. Shatov roamed America for years as a casual laborer, an occasional hobo, a wobbly, and a communist. In revolutionary Russia he has proved himself a railway builder of giant rank. A flood of light on the motives which operate under the soviet regime is cast by the answer which he made to an American who was interviewing him during the days when he was in charge of the Trans-Siberian railway. The interviewer had contrasted Shatov's $125 a month salary—the maximum for a member of the communist party—with the large salaries being received by foreign engineers who were working under him. "Why will you go on working for this pittance, Bill?" the American demanded. "What do you get out of it?" "Get out of it?" Shatov's face lighted. "Why, I get the fun of running the Trans-Siberian railroad!"

The Bible the Best Seller—And What of It?

YES, the annual announcement is making its way through the papers again. The Literary Digest, which never fails to carry it, printed it in full. The Bible is still the best seller. Fourteen million Bibles were sold in the United States last year! Thirty-six and a half million in the world! What H. G. Wells, what Edgar Rice Tarzan, what Adler or Freud or Lenin can compete with such figures? Despite the sneers of the sophisticates, the Bible remains in a class by itself. Only "Pilgrim's Progress" can approach it in sales, and even Bunyan's allegory runs a bad second. Let the cynics say what they will, the fact remains that somewhere in the world a Bible is being sold every second of every day in the year! . . . You see, we know the patter by heart. And we presume that our readers do likewise. But what importance has it? Doubtless, there is some significance in the fact that Bibles are still being sold. We would certainly attach significance to the announcement that their sale had ceased. But we cannot work up much enthusiasm over these annual "best seller" statistics. They raise more questions than they answer. Who is buying all the Bibles? Why are they buying them? What do they do with them after they are bought? Does buying a Bible indicate a vital interest in its content, or is it only a polite gesture, a concession to an ancient folk-custom? There is no more ominous sign of spiritual decadence than the continuation of religious custom after the living emotion that first inspired the custom has evaporated. The sale of Hebrew scriptures was never better in Jerusalem than about the year 30 A. D.

The Oldest College In the West

TRANSYLVANIA COLLEGE, at Lexington, Kentucky, the oldest college west of the Allegheny mountains, will celebrate its one hundred and fiftieth anniversary at the approaching commencement season. This venerable institution, founded in the days when the first white settlement in Kentucky was scarcely ten years old, has had a varied and colorful history. It dates from a time when there was no clear line between public and private institutions. It was

backed by all the churches, was the recipient of a grant of public lands, and at one time of all the fines collected by the courts of Fayette county. George Rogers Clark was one of its trustees. So also was Henry Clay. The cooperation of the denominations in its support and patronage in the later years of the eighteenth century and the early part of the nineteenth was an extraordinary exhibition of interchurch amity in a period supposed to be chiefly characterized by sectarian strife. Most of the early presidents were Presbyterians. Then they took on a Boston Unitarian, who was admitted to preach even in Episcopalian churches because he represented an institution which "belonged to all the churches." After an uprising of the orthodox against this ultra-liberal administration, the Unitarian was succeeded by a Baptist. Later the institution passed into the control of the Methodists, and still later of the Disciples. At one time it had the greatest medical school west of Philadelphia. It was the one outstanding center of culture beyond the mountains and gave to Lexington a valid claim to the title of the Athens of the west. Coincident with the celebration of the completion of its one hundred and fifty years of academic history, Transylvania is inaugurating its new president, Dr. Arthur Braden.

The Movies Before Congress

HERE, in a nutshell, is the present situation in the movies. Attendance each week: 250,000,000; about 100,000,000 in this country, the rest abroad. Percentage of world market controlled by American movies: about 85 per cent. Children of school age exposed: practically every schoolchild in America. Average exposure: two hours a week. Effect upon the children, according to testimony of teachers and psychologists: false and distorted views of life, mental development retarded, nervousness and excitability increased, sensitiveness to crime diminished, standards of modesty and social conduct demoralized. Effect of American movies upon international relations: lowered respect for America because of the pictures of American life, and resentment toward America because of misrepresentation of the life of other countries. Federal supervision of pictures exported: none. Feature pictures produced in America each year: about 800. Number of scenes eliminated by Chicago board of censors from the pictures viewed by them in 1929: nearly 7,000. Film territory in the United States under censorship control: about 20 per cent. General trend of pictures, according to the almost unanimous testimony of Christian Century correspondents: downward. Responsibility for this situation: upon four great corporations of producers who have established a virtual monopoly of the screen through block-booking, blind-booking, buying up strings of leading theaters, and employing a public relations office under Will Hays to stave off censorship, give the news the "right slant," and to keep the public mollified. Power of Mr. Hays to veto unfit films: none.

These facts were all presented with supporting data in the series of articles by Dr. Fred Eastman, published in The Christian Century during January and February and later reprinted in folder form to the extent of 70,000 copies to meet the insistent demands of our readers. Since then they have been discussed in every part of the country by parents, educators, civic societies, and churches.

In reply to this agitation—which was augmented by articles in the Churchman and other journals—the movie magnates issued through Mr. Hays's office a new "code of morals." The patent hypocrisy of that code was exposed in our issue of April 9, where similar codes issued by the same men in other days when they were under attack were cited. Attention was also directed to the ridiculous enforcement clause which declares that this latest code will "be enforced through the intelligent practicability derived from consultation."

Now the scene of battle shifts to Washington. Today the movie magnates are marshaling their forces to defeat two bills which have been presented in congress. These bills have been drafted in response to the demand of an outraged public that this industry be brought under some form of social control. Thus far it has shown a greater disposition to make money out of muck than to help us make good citizens out of our children. It proposes to fight off any interference with this practice. It is prepared to fight these bills to a finish and its financial resources to carry on such a fight are practically unlimited. Over against this two billion dollar industry will be arrayed such parents and teachers and good citizens generally as will take the time and trouble to write to their congressmen to urge their support of the reform measures. To aid these citizens we give in the paragraphs below a brief analysis of the bills.

The first is the Brookhart bill (S. 1003) introduced May 7, 1929, by Senator Brookhart of Iowa and still under consideration by the senate committee on interstate commerce. This bill is admirably short and clear. It seeks to make illegal block-booking and blind-booking and the control of local theaters by producers and distributors. It further seeks to release the local exhibitors from the domination of the producers in the matter of arbitration of disputes arising out of the lease of films. The measure thus aims at the monopoly which is largely responsible for many of the evils which now curse the entertainment screen.

The second is the Hudson bill (H. R. 9986) introduced into the house by Grant M. Hudson of Michigan on February 17, 1930, and referred to the house committee on interstate and foreign commerce. It is a much longer bill. It seeks to do all that the Brookhart bill attempts, but goes further in the following respects: It provides for the creation of a federal motion picture commission made up of nine commissioners, whose duty shall be "to protect the motion-pic-

ture industry from unfair trade practices and monopoly, to provide for the just settlement of trade complaints, to supervise the production of silent and talking motion pictures at the source, and to provide for proper distribution and exhibition thereof." It proposes to cooperate with producers *at the source of production* before the expense of filming is incurred, to see that scenarios of the pictures to be filmed conform to the ethical standards required by the commission. The commission will have full power to reject the scenario entirely or to suggest modifications before it is made into a picture. The bill proposes as the ethical standards to be followed those already announced by Mr. Hays—with the difference, of course, that in case the bill becomes law these standards will go into actual effect.

The Hudson bill provides further that every motion picture shall be required to have a license from the federal commission certifying that it has been supervised at the source of production and found to conform to the standards of production fixed by the bill. The commission further would have power to supervise posters and advertising. In order to bring the pictures under this social control, the bill provides that the motion picture industry be declared a public utility and subject to the same regulations that govern other public utilities. Finally, the bill contains adequate provisions for penalties and forfeitures for a producer who violates its regulations. It also provides that the expense of the commission shall be met by a small license fee to be charged against the industry.

Neither of these bills calls for censorship, although the picture industry has already begun to campaign against them by declaring them censorship bills. Both bills provide simply for social control. The Hudson bill goes much further in this direction than the Brookhart bill. No one knows which of the two will be reported out of committee first, but there seems a chance of the Hudson bill having a public hearing soon.

Can we legislate morality? Of course not. Neither can we legislate pure food. Yet we have pure food laws which bring under social control the type of food purveyor who sells adulterated food because he finds more profit in it than in the pure kind. Precisely the same argument holds for the Brookhart and Hudson bills. They bring under federal supervision the producers who now foist upon our children and upon our foreign neighbors practically anything that they believe can be turned into money. Those producers have so tied up the local exhibitor in their money-grabbing system that he has no choice but to take the pictures they care to send him, good, bad, or indifferent. The producers will fight at Washington to continue this system. The socially-minded elements of the country will fight to break it.

We urge every reader to write to his senator asking his support of the Brookhart bill S. 1003, and to his representative urging his support of the Hudson bill, H. R. 9986. We also urge every church, woman's club, parent-teacher association, and civic organization to support actively this proposed legislation. This is obviously the next step in dealing with a social problem that is now almost out of control.

Gandhi in Jail

GANDHI in jail weighs heavily upon the conscience of mankind. Men may consider that his incarceration had become necessary. They may consider his methods wrong. They may consider his aims mistaken. Most men, it is probable, have serious misgivings as to the wisdom and practicability of his course. But the thought of the mahatma—the "great souled one"—in prison raises questionings that are not easily put down. Does the arrest of this apostle of revolution by "soul force" indicate a conflict between Gandhi's world and our own, much more fundamental than any conflict between India and Britain?

Will Rogers evidently believes that it does. The famous cowboy philosopher sent to the syndicate of newspapers that publish his daily musings this comment on the arrest:

> They've got Gandhi in jail in India. He preached "liberty without violence." He swore all his followers "to truth and constant poverty." He wanted nothing for himself, not even the ordinary comforts. He believed in "prayer and renunciation." Well, naturally a man that's holy couldn't run at large these days. They figured that a crazy man like that was liable to get other people wanting those fanatical things. Civilization has got past "truth and poverty and renunciation" and all that old junk. Throw those nuts in jail.

The problem placed before the British administration of India by the Gandhi campaign of mass civil disobedience has not been quite as simple as Will Rogers' comment might make it appear. Not all the response to ideals has been on Gandhi's side. There are men in power today in London, and women, who have known what it means to sacrifice a career for a faith. There is a viceroy in Delhi who has shown an unaccustomed capacity to comprehend the validity of the intangible forces which animate the Indian leader. But qualify the contrasts in the situation as you may, the one fact that rivets world attention remains unchanged: Mahatma Gandhi, who would gain liberty for his people without resort to violence, is in jail. What are men to think in the light of that fact?

What is Ramsay MacDonald thinking? Of all the men who must touch this problem closely, our sympathy goes out most fully to Ramsay MacDonald. Gandhi in jail is an enviable figure when compared with Ramsay MacDonald, sitting in Downing street, with the control of British power his responsibility. Consider the things for which the imprisoned Gandhi stands—the revolt against imperialism, the revolt against capitalistic exploitation, the substitution of reason for force, the right of self-determination for weak peoples, the supremacy of the conscience over the demands of the state. These things have been

the very stuff of life for Ramsay MacDonald! Were Stanley Baldwin in power today and Ramsay MacDonald in his accustomed seat in the opposition, how confidently would the house of commons, and the world, listen to hear from him an exposition of the spiritual significance, and the significance for human liberty, of this struggle!

But Ramsay MacDonald is no longer in opposition. He is in office. He is the real ruler of the British domain. He is responsible for the safety and integrity of the empire. He is chief servant of the state. And the state—no more in Britain than elsewhere—the state is organized force. The road before the state is clear. To the state, the maintenance of order is paramount. Whatever, whoever threatens that must be put under restraint. "This fellow stirreth up the people." It makes no difference who "this fellow" may be, nor what the philosophy of life which lies behind his agitation. If he stirs up the people, the state has but one answer to make. Disorder must be put down.

Then what? Our British correspondent, Mr. Shillito, gave a picture of the foredoomed course in his Table Talk last week: "The results of violent attacks upon the government officials or institutions can only be the cooling of the sympathy which exists in this country and the strengthening of those who will talk freely of the need of a strong policy. Ireland over again!" Ireland over again! But Ramsay MacDonald is enough of a liberal, a historian, a Christian, not to believe in the methods that England used in Ireland. He knows that such methods do not work; that in the long run Ireland gets what it is after, and both Ireland and England have only appalling misery to show for their conflict. Ramsay MacDonald has no more faith in the appeal to force than Mahatma Gandhi. But what else will the pressure of public wrath, the demand for the assertion of an empire's power, allow? Dark must be the thoughts today coursing through the mind of Britain's prime minister. Unhappy Ramsay MacDonald!

What are the Christian people of Great Britain to make of Gandhi in jail? For there are Christian people in Great Britain; thousands of them. People who are honestly trying to follow Jesus Christ. Nineteen centuries have not been altogether thrown away. As Studdert-Kennedy said, Jesus may not be the Lord of our western life, but he has ruined us for our old game of iron-handed imperialism; he insinuates a fatal hesitation into what should be our knockout blows. Whoever sees that, sees the most important fact in the modern world.

Moreover, the world war was not a total loss. The slogans for which men died—"Freedom," "Self-determination," "The rights of weak peoples"—are not entirely forgotten. John Masefield, not Rudyard Kipling, is the new laureate. Kipling has gone out of style, save in the penitential mood of his "Recessional." Then what are the Christians of Great Britain to make of the imprisonment of a man who insists on the method of love and of non-violence as a means of achieving the ends of state? What are they to make of a movement that insists upon confronting the power of the state with the desire for martyrdom?

But what are the Christians of all the west to make of the imprisonment of this man? Let us not try to deceive ourselves into any belief that the issues here involved affect only Englishmen and Indians. We are of all generations most blind if we see in Gandhi in jail only a figure in protest against British rule. Gandhi in jail is one philosophy of life awaiting crucifixion at the hands of another. It is against everything that has come to be most characteristic of our western life that Gandhi stands in revolt. And it is against these things as they are exemplified among Indians, as much as among Englishmen. Against the will to power; against the domination of the stock market and the machine; against the philosophy of survival for the strong; against the demand for order at the behest of power. These things that we think inevitable, inexorable, Gandhi denies.

What are we going to do with a man who opposes us with nothing more than moral opposition? Jail him? Yes, but what does that settle? Here, for instance, is an excerpt from an interview which Mr. Negley Farson, correspondent of the Chicago Daily News, held last week with Mr. V. K. Patel, the recently resigned president of the lower house of the Indian legislative assembly. Mr. Farson's dispatches from India have been by far the best reporting of developments in the orient that American journalism has recently exhibited. In this quotation from Mr. Patel he paints what is, to most of the west, an unintelligible picture:

> I am going to make you beat me so outrageously that after a while you will begin to feel ashamed of yourself, and while you are doing it I am going to put up such an outcry that the whole street will know about it; even your own family will be horrified at you. And after you have stood this scandal long enough, you will come to me and say, "Look here, this sort of business cannot go on any longer—now, why cannot we two get together and settle something?"

How does jail answer a movement that is based on a philosophy of that sort?

This is what confronts the world in Gandhi's imprisonment. It is a challenge for which the west, as it now is, has no answer. No answer, that is, different from the old answer of Rome. And men and women in the Christian churches, with consciences that are not willing to acquiesce in the Roman answer, are reduced by this concrete crisis to the necessity of emphasizing Gandhi's mistakes in strategy, or the failure of his followers to measure up completely to his ideals, as a reason for supporting the state in its action.

In saying this we are not, in the slightest degree, singling out the Christians of Britain for criticism. If Gandhi were a Filipino, the Christians of America would stand in no different position. Indeed, we doubt whether there would be even as great a measure of questioning of the action of the state in America as there is today in England. The truth is that

none of us, living in the west, has any real answer to a jailed Gandhi. For, when all is said, Gandhi is the prophet of a new—or at least another—world order. Dimly we perceive that this order strives after ends we would, in our reflective moods, acknowledge as superior to the ends which now engross us. Even do we admit that they are ends which our own prophet—he who spoke the sermon on the mount—held up to our eyes. But they are ends impossible, grotesque, fantastic, while the goal of life remains acquisition and the measure of life remains power.

The question posed by this strange figure in an Indian jail is not merely as to whether Britain shall go on ruling India. It is the question as to what shall go on ruling *us*. And Will Rogers is probably right. Until we can make an entirely different answer than candor today compels, there is probably nothing that the men who rule on our behalf can say to men of the Gandhi stripe but "To jail with you!"

The Silent Piano

A Parable of Safed the Sage

I SATE beside a Business Man, and he said, I am now an Has-been. I am retiring from Business, and not very Gracefully. I am getting out while the getting out is bad, but before it getteth any worse.

And I said, What is that business from which thou art so precipitately retiring?

And he said, It is the Piano Business.

And I said, That is a business that deserveth to succeed.

And he said, Yea; and we have spent years building it up, and doing an honest business. And look at us now.

And I said, Why is it thus, and what is the cause of this thusness?

And he said, It is Canned Musick. First, there is the Piano that folk play with their feet.

And I said, I render very excellent Musick in that fashion.

And he said, Yea; and being able to play with thy feet instead of with thy brain and hands, thou shalt never learn.

And I said, I learned a little before there were any Player-pianos.

And he said, It is not simply the Player-piano, but the Phonograph and the Radio. People have grown too lazy even to play a piano with their feet.

And I said, I fear thou art telling the truth.

And he said, The twilight of Kultur is in the fact that we have come to a point where we insist on getting all our Knowledge and our Art and our Kultur canned, and few men care to go to the labor of Creative Artistry in Musick or other of the Fine Arts.

And I said, I fear the evil doth not stop there. For I behold that Colleges do now spend their hundreds of thousands for a Stadium where Forty Thousand people may yell themselves hoarse while two and twenty men get the exercise and the drill, and too much of it. And I think it would be better if Colleges were to educate the whole student body, and to teach them Creative and not Vicarious Sportsmanship.

And he said, Thou wilt be a Voice crying in the wilderness if thou preach that doctrine.

And I said, I am too astute a man to preach it; for I think I can read the handwriting on the wall that declareth that this Craze for Vicarious Kultur is to cease to be the Bone and Sinew of a College Education. And I prefer as thou dost that there shall be Diversified and Creative Skill.

And he said, The passion for this gaining of Canned Kultur by proxy hath gone far toward taking possession of all of us, and of the things that are most sacred to us.

And I said, There are people who think to gain their Eternal Salvation in that way.

And he said, They have got a Large Sized Surprise coming unto them, with Charges Collect.

VERSE

As Other Mothers

WHEN night came down on Galilee
And Jesus stayed late by the sea,
Did Mary wait and watch and trim
The lamp that it might not grow dim?
And did she wonder when he stayed
Late on the mountain side and prayed?

FLORA DUNHAM JONES.

"Shall Come New Glory"

AS EARTH'S spring loveliness
Is born of Winter rain,
And the age-old agony
Of snow
Upon her naked breast,

So:
Out of bitterness
And pain
Shall come new glory;

Out of tiredness
And tears
Shall beauty be born;

And from these bitter herbs
Upon my life's fire
Shall yet rise up incense
Sweeter
Than myrrh.

HAZEL R. WHEELER.

Make War a Sin!*

By Joseph Fort Newton

IF we recall briefly and swiftly the spiritual history of the last ten years, it will show us how fast and how far we have journeyed. Such a glimpse is needed, because, as Burke said, few men see what passes before their eyes, since the happenings of the moment so seldom seem momentous; we are too nearby. While, for some of us, haunted by a vast dismay, a decade may have seemed like eternity, the facts reveal a rapid and remarkable advance.

No mortal can forget the thrill of the first Armistice day, announced in London by the sound of air-raid guns—bringing back unhappy memories; but we knew that the killing of boys had stopped. For that is what war actually is, when stripped of fine phrases and "the dream that drummers make"—just the killing of boys. The war had ended; and humanity, on its knees, thanked God, albeit with sobs in its song of praise. Words were not made for such a time. They stammered, and faltered, and failed.

Joy Melted Into Pity

Something not ourselves had brought the desired, delayed, incredible day, and we were awed, subdued, overwhelmed. Whether to shout or weep, we did not know; so we did both. The triumph seemed wrought not by mortal, but by immortal thews, but our hearts were thronged by thoughts of the gay and gallant dead. There was no anger; only joy melted into pity. The old gray city was like a vast cathedral, its streets aisles, its throngs worshipers.

No sooner had the armistice been signed than there followed, not simply a rebound, but a collapse, which no one who lived through it will ever forget. Swiftly, tragically, the high mood of sacrifice yielded to a wild, ruthless selfishness, and the solidarity won by the war was lost, together with the faint flicker of idealism that had stood the stress and terror of it. The moral demobilization was terrifying; the disillusionment appalling. Men had lived through a generation in five years; and instead of a new world of which they had dreamed, they found themselves in a world embittered, confused, cynical, grey with grief, if not cracked to its foundations—old jealousies and new envies working their malign intent.

Such a chaos offered free play to every vile and slimy influence, making the earth an auditorium for every hoarse and bitter voice that could make itself heard. It was a time of social irritation, moral reaction, and spiritual fatigue, almost more trying than the war itself, the only joy being the fact that the killing of boys had stopped. For some of us in America, the attitude of my own country was a devastating bereavement, more desolating by far than any personal bereavement could possibly have been. A revival of a narrow nationalism in politics was followed by a return of sectarianism in religion—to use a contradiction in words, and it seemed that the will of the devil was done on earth even as it is done in hell.

The First Ray of Light

At last an American President, in receiving a delegation of the dead in their caskets at Hoboken pier, said, "It must not happen again." Then followed the Washington conference, the first ray of light, showing us a path out of the deadlock between an imperialistic treaty and an idealistic league, each of which made the other null, and both of which left war itself a fact and policy entrenched in the law of the world. Still, the proposals of the conference at Washington did stir the embers in our hearts, grown ashy gray with an apathy akin to despair, and the flame burned again.

The spirit of Lacarno found a world less angry, less agitated, its sob of grief softened to a sigh which followed the evening sun around the earth, and which must still make the heart of God ache. A better spirit made itself felt; a mood of conciliation, if not of reconciliation, began to prevail; and something resembling wisdom appeared. It was extraordinary; the wounds of the world war healed even more rapidly than did the wounds of our American civil war, which is now only a remote rumor, rarely repeated among us. Looking back today, it rebukes the eager impatience of our hearts to discover how great an advance has been made.

Few of us—perhaps no one of us, even in his most hopeful mood of heart—had expected to live to see so daring and challenging an act as the signing of the pact of Paris. The vision of the leading nations of the earth, mortal enemies ten years ago, gathered of their own free will and accord—albeit coerced by their dead and taught by an awful exegesis of events—to renounce war as an instrument of national policy, and vowing to settle their disputes by pacific means, is the most amazing spectacle in the story of mankind. In all his journeyings the sun has never looked down upon anything of like moment, the races of men outlawing what has been the law, habit, and even glory, of man from time immemorial. It is like a miracle.

A New Dimension of Thought

No wonder men are smitten mute by such a fact, dazed by an altogether other dimension of thought, wondering the while whether it is a reality or only a dream. It is easy—much too easy and too glib, and betraying a strange blindness born of a blurred cynicism—to say it is an idle gesture and an empty word. Far from it! It means much, it means very much—more than we now know or have words to tell—to have nations declare war to be a crime in the public

* Address in the City Temple, London, at the annual meeting of the Congregational Union of England and Wales, May 14, 1930.

law of the world. It echoes in the secret places of the mind and heart of men, women, and little children, where God is known; it echoes among the little white crosses on a thousand battlefields, and on the gray solitudes of the sea, altering the inner ideal and attitude of the race toward war. Not all at once, nor once for all, but as surely as ideas rule mankind, and spiritual forces ultimately have sway. Nothing can finally defeat the will of man to have done with his oldest and worst enemy.

In an effort to make the pact of Paris a reality, and not a mere gesture, the prime minister paid his memorable visit to America. He came in sincere purpose with an outstretched hand, asking for faith and friendship, pleading the cause of humanity with the dignity of a golden voice. It was electrifying. He captured all our hearts, alike by the charm of his personality and the nobility of his mission. The picture of the prime minister and the President sitting together on a log in the Virginia forest, smoking their pipes and making plans for peace, must never be forgotten. It is the new style of statesmanship, in which fellowship supplements a long-distance diplomacy and the human touch prepares the way for technical study. Out of their talk together grew the great naval conference, so recently adjourned, which, if it did not fulfill all our dreams, marked a long distance toward understanding. At least it put an end to unworthy fears and suspicions between Britain and America—suspicions of which we ought to be ashamed, and for which we need to beseech the forgiveness of God. By the mercy of God and the wisdom of man, the specter of war between us has been laid—forever!

No Time for the Nunc Dimittis

By the same token, if our first impulse is to sing the Nunc Dimittis, that is the one thing we must not, dare not, do today. Never in its whole history has the church, by which I mean the church of every faith and rite, including the synagogue—for in the war against war Jew and Gentile must fight together, singing "the song of Moses and the Lamb"—never has the church been so challenged to invoke every resource of spiritual faith, moral fellowship, and practical wisdom, strategy, and endurance, as it is today. The battle has not been won; it has only begun. To forget, to falter, to fancy that the thing has been done because it has been spoken and written down on paper and signed is fatal to its fulfillment. What, then, is the responsibility of the churches, in view of the pact of Paris, which alters the map of peace, and will yet alter the map of the human mind, both in its insight and outlook?

First of all, surely the task before us demands the utter eradication from our own hearts as spiritual leaders, and from the hearts of our people, of the skeptic attitude toward an unprecedented moral and social adventure. It is a time for high daring, and only the very essence of the religious spirit can cleanse us of old fears and futilities which becloud our vision and impede our advance. Once again, by the power and passion of our religion, we must capture a great expectancy, a sense of something immense impending, of a profound change to take place. For only in the atmosphere of expectancy can the alchemy of faith work its wonder.

Eradicating the Roots of War

It means much, but it is not enough that a group of high-minded statesmen meet, sign a pact, and outline a plan for peace. That is indeed necessary; but all their pacts, plans and visions must ultimately depend for their fulfillment upon a spiritual faith and moral pressure rising out of the heart of the people—your heart and mine, to begin with; the power of a God-illumined religion, a will to creation by which the will to rancor shall be overcome by the will to fellowship. To attempt to prevent another world tragedy by purely repressive means, as proposed hitherto, is not enough. There must be a new spirit, a new mind, a new faith, if we are to achieve the cooperation of peoples; and if our religion cannot give us that blessing it fails fatally.

No one here needs to be told, though we find it hard to realize, that there are good men, true men, honest men who do not believe in the possibility, much less the practicability, of world peace. Sincerely they feel—not because they want to feel, but with an awful array of old bitter facts in mind—that the pact of Paris, or any other such pact, is as vain as all the vain things proclaimed of Solomon. It is this dark faith, or fear, which dictated the desperate saying of Chiras in the Laws of Plato, twenty-five hundred years ago, when he said: "That which men for the most part call peace is but a naked and empty name; but the truth is, that there is ever between all states a secret war." There is enough truth in that hard saying to make us ponder. The war against war will never be ended until that inner, secret war has been healed and melted away. Only religion, in its profound and prophetic power, can reach that hidden root of war in the strange heart of man.

Excommunication

What can the churches do? Since men of state have declared war to be a crime in the public law of the world, it is surely time for the church to muster its clearest thinking and its finest moral insight and declare war to be a sin in religion—the supreme social sin of mankind! There is the next step, inescapable, it would seem, if we are to follow where the light leads—even though it rebuke our past. Already some of us wear crepe on our hearts and sackcloth on our souls, if so God may be merciful to our repentance, and make us not simply peace-talkers but peacemakers: men in whose hearts the law of love is a reality. This is a matter about which no one has a right to lecture another; each must search his own soul and follow the light he finds there, as there he finds it.

Nor is that all. Unless the power of our religion as a law of love fulfills itself in the life of the church,

healing its schisms, rebuking its sin of sectarianism, and burning up the bigotries that blind us to brotherhood, how can the church creatively influence the spirit and structure of the world in behalf of peace? Can a divided church hope to unite the world? If the church is to take the line of greatest resistance, as it must do if it is to meet its responsibility, which is also its august opportunity, it must bring the full force of the spiritual life of the race to the service of peace on earth among men of good will. It is stupendous, and it makes our sectarianism pitiful, and even ghastly, in its inadequacy. Here again, since all of us are in like unhappy case, it ill behooves one to lecture another—we must all search our hearts on our knees.

Patriotic Automatism

Today men listen to arguments against war and approve them, in theory, and the facts have never been more cogent. They tell us that they hate war as never before, but that it is being forced upon us by the wickedness of other nations. Such is the form which patriotic automatism takes, and no argument avails against it, because, when possessed by it, every argument automatically proves that the war is forced upon us, as indeed it is—not by an enemy, but by ourselves. Alas, the nation against whom it is directed is subject to the same fanaticism, and disguises it in the same manner; they too feel that the war is forced upon them. Then war "becomes inevitable," as a vague, pervasive fatalism puts it, and finally it breaks out automatically, like a fit of homicidal mania.

What can deal with this force which may any day burst upon us, sweeping everything before it, like the eruption of a volcano? Can religion master it? In the individual, yes; whereof we have witness in the lives of men whose names are a rosary in the memory of the world. But can it be done in the masses of men ruled by the group mind? Yes, only it will take more time and will require the development of a group morality. If men did not possess the fighting instinct, we are told, they would not fight. True, but it is not necessary to eradicate a basic instinct of man in order to put an end to war. No; it is only necessary to get the mind of man away from a false and foolish idea. It is only necessary to show the masses of mankind that war, under modern conditions, is not only a brutal but a futile means of securing desirable social ends. Long work, hard work—beginning in our own hearts—will be needed to reveal the futility of force as a means of reaching any great social goal, and to teach us the wisdom of dependence upon intelligently directed good will.

No Discharge in This War

In the war against war there must be no armistice, no truce, no honorable discharge of a single soldier. It is a fight, it is a fight to a finish, in which every force of faith and fellowship, every art of publicity and persuasion, must be used. The whole faith of the whole church will be needed, its prayer, its power, and its passion. War cannot only be outlawed; it can be abolished. It can be done. It must be done. It is written in the will of God that it shall be done. But God will not do it for us, unless we work with him, obeying his sovereign law of love.

Three score and fourteen years ago, in the valley of the Father of Waters, a tall, angular, heroic man stood forth and said: "If slavery is not wrong, nothing is wrong"; and the moral insight and social judgment of the race has confirmed his insight. By the mercy of God we here may live to see an American President, or a British prime minister, stand in the forum of the world, now become a neighborhood, but not yet a brotherhood, and say: "If war is not wrong, nothing is wrong"; and the moral intelligence of the race will confirm his God-anointed vision.

Robert Bridges Leaves a Testament of Beauty

By Edward Shillito

If of heaven's many mansions one belongs
By right to those who honored Beauty well,
Leave this great lover compass'd round with songs
There with his peers to dwell.

EDWARD SHILLITO.

ON HIS 85th birthday Robert Bridges published his "Testament of Beauty." That will remain his last testament—the last fruit from a tree which has yielded a rich store. On April 21 the poet died, after a life of singular beauty and peace, like the pathway of the just which shineth more more and more unto the perfect day.

When in 1913 Mr. Asquith recommended that the appointment of poet laureate should be offered to Mr. Robert Bridges, he showed his independence of judgment and his insight as a man of letters. Other names had their advocates, among them Alice Meynell and Rudyard Kipling. The popular vote would have gone to Kipling, no doubt, but Mr. Asquith was wisely inspired when he commended to the king the name of a poet whose work was little known except to scholars and lovers of poetry, never a great company. Bridges, it is true, was not far from his threescore years and ten, and though the light has burned brightly near the close of day in the lives of some poets, as a rule the poets whom the gods love die young—at least, as poets, die young. Bridges was to be among the few who bring forth their finest fruit in old age.

It fell to him to be poet laureate during the war, and in those days which tried men's souls he did nothing common or unclean or base. Some of his poems were printed at rare intervals in the Times; but perhaps the chief service he did at that time was to collect in a little book, "The Spirit of Man," a collection of passages in prose and poetry based upon his conviction "that spirituality is the basis and foundation of

human life—in so far as our life is a worthy subject for ideal philosophy and pure esthetic—rather than the apex or final attainment of it. It must underlie everything. To put it briefly, man is a spiritual being, and the proper work of his mind is to interpret the world according to his higher nature and to conquer the material aspects of the world so as to bring them into subjection to the spirit." In a dark hour he taught us in that book how that, without trust in God, life would be impossible to face. At the close, he quoted words from a church service:

> Holy is the true light, and passing wonderful,
> Lending radiance to them that endured in
> The heat of the conflict; from Christ
> They inherit a home of unfading splendor
> Wherein they rejoice with gladness evermore.

In such a world as that, he himself had found his place and come to play his part.

Robert Bridges was trained at Eton and Corpus Christi, Oxford; there he read the classics, but won fame rather on the river than in the schools. Afterwards he studied and practiced medicine till he reached the borders of middle life. The rest of his long day was spent chiefly in Yattendon and on Boar's Hill, from which the towers of Oxford can be seen. His life was devoted to poetry and music and all beautiful things. He was at once deeply religious and fearless in his quest for truth. In his early days he had been a strong Puseyite, or as we might say now, an Anglo-catholic; but I imagine that in his mature life he would have called himself a churchman without adjectives. His chief service to the church was done in his study of hymns and of fitting music for them; his Yattendon hymnal, afterwards called "The Little Hymn Book," is a most beautiful collection with some new hymns which will not be forgotten, such, for example, as "Love unto Thine own who camest."

The Testament of Beauty

It was late in his long journey when Bridges gave to the world his ripe wisdom in his long philosophic poem, "The Testament of Beauty." It was as one "who rambling wide hath turn'd, resting on some hilltop to view the plain he has left, and see'th it now outspread mapp'd at his feet, a landscape so by beauty estranged he scarce will ken familiar haunts, nor his own home, maybe, where far it lieth, small as a faded thought." The spelling and outward semblance are as the poet himself desired them to be.

If I were asked where can be found in one book the most convincing defense of an ideal philosophy and of a Christian interpretation of life, I think I should answer, in "The Testament of Beauty." There is scarcely a phase of thought, scarcely a discovery of science, which is not described here in lucid and accurate words. The very following of the words alone is a sheer delight. Much of the work is on the borderline of prose; the meter, which may be described as "loose alexandrines," enables the poet to loiter as well as to mount up on wings as eagles. It is excellently adapted for philosophic discussions. The poet can write, if he will, discursively; he can make excursions away from his main journey. He is not in the least hurried or feverish; his serenity has been won by the quest and the conflict of many days, and is not any longer in danger. It is a book of conspicuous beauty and it is a first-seller. Edition after edition has been called for, and all who believe in the things spiritual and eternal will rejoice that this Greatheart, shortly before his departure, gave us his wisdom and with his trusted sword smote hard at some giants who haunt the king's highway.

Breed and Selfhood

It is impossible here to trace the way that the poet goes through Selfhood, Breed to Ethick, to use his characteristic titles. There was a seer in ancient story who beheld a chariot drawn by wing'd horses and the charioteer controlling them: "The names of the two horses are Selfhood and Breed; the charioteer is Reason." With this for his starting-point, the poet discusses the nature of selfhood, and how in man it begets its own restraint; how Breed is to the race what Selfhood is to the individual; and a thousand other illuminating truths. Along the way he describes wireless, the discoveries in Ur of the Chaldees, the war, many Christian doctrines and perversions of them, the countryside, and not least the lovely South Downs, birds, gardens, flowers, history, ancient and modern; but all things are fused and, as it were, made sacramental in the spiritual nature of this one observer, who has loved and served beauty all his days. He has learned to link indissolubly earthly beauty with heavenly desires, and to sum up all things in the love of God, "unescapable as nature's environment."

There is no more beautiful passage in this book than that which comes near to the end, where he describes a sunset in which the sun bids good-night to his lov'd works:

> and all the towers and temples and mansions of men
> face him in bright farewell, ere they creep from their pomp
> naked beneath the darkness; while to mortal eyes
> 'tis given, if so they close not of fatigue nor strain
> at lamplit tasks—'tis given, as for a royal boon
> to beggarly outcasts in homeless vigil, to watch
> where uncurtain'd behind the great windows of space
> Heav'n's jewel'd company circleth unapproachably.

It was at such an hour he wondered whether he had not played the tedious orator who maundereth on

> for lack of heart to make an end of his nothings.
> Wherefor as when a runner who hath run his round
> handeth his staff away, and is glad of his rest,
> here break I off, knowing the goal was not for me
> the while I ran on telling of what cannot be told.

The runner has now handed on the torch. His work as a poet will have its assured place. But he himself is greater than his work, and it is a matter for deep gratitude that in an age in which men are tempted to ignore some great and significant data, here was a man true both to science and to the life of the spirit; in an age in which we are prone to exalt the machine, here was one who loved the machine,

and yet sang the praises of that which is spiritual and before and above all mechanical things; in an age in which some of the bravest begin to tremble for the future of the Christian faith, here was one who could write of Christ—

> for his humanity is God's personality
> and communion with him is the life of the soul.

For such a complete and dedicated spirit we have reason to be grateful. But at the end we must return to the one appointed calling which he obeyed from his youth to the end. The sworn servant of Beauty, he attained to wisdom, and till the end he could say:

> I love all beauteous things,
> I love and adore them.

Non-Episcopal Sacraments

By Edward S. Drown

THERE has recently been much discussion in regard to the attitude of the Episcopal church as to the validity of the sacrament of the Lord's supper when administered by ministers who have not received Episcopal ordination. Let me state certain positions which I hold as an Episcopal minister, and which I believe can be well substantiated.

In the first place, there is no trace in the New Testament of any difference of high or low as to the relation of believers to God through Christ. Jesus calls all men to their heritage as sons of God, to be perfect as their Father in heaven is perfect. To St. Paul the way of salvation is open to all through faith, and by that fact the middle wall of partition is broken down. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one in Christ Jesus." There are differences of administration, but all are partakers of one Spirit, all are members of the one body of Christ. In the epistle to the Hebrews there is one High Priest, and we all have "boldness to enter into the holy place by the blood of Jesus." In the first epistle of St. Peter, believers are a holy priesthood, a royal priesthood. To St. John, Jesus is the way, the truth, and the life, and to all believers is opened eternal life through him. In the New Testament there is no trace of a class or caste which has special access to God.

Development of Episcopacy

In the second place, I do not see how fair historical criticism can deny the conclusion of Bishop Headlam and Canon Streeter that no special form of organization can be shown to be universal in the early church. The threefold ministry was an early development, but it was a development in the life of the church. Such was the view of Hooker, the great protagonist for episcopacy, who absolutely refused to meet the Puritan on the ground that the only true ministry must be that of the early church as witnessed to by scripture. He held that the episcopacy was not part of God's eternal and unchangeable law, but part of his "positive" law, developed in the growth of the church, and not necessarily unchangeable, and not absolutely necessary for every "effectual" ordination. To his results both Headlam and Streeter bear witness.

In the third place, Headlam has made it clear that the doctrine of the apostolic succession through bishops did not at its beginning imply the theory that to bishops alone belonged the power of conferring a valid ordination. It was first concerned with the succession of bishops in regular sees, as testifying to the reliability of the tradition carried on by them, and thus as a valid witness to the unchangeable character of the church's teaching. He shows that in the third century and thereafter the bishops were regarded as successors to the apostles, in the sense of performing the functions of the apostles, for example, in confirmation and in ordination, but that they acted as officers and representatives of the church, rather than as possessed of special or exclusive powers. The doctrine of the apostolical succession in the sense that through the laying on of hands by the bishops a peculiar and indelible "character" was given which alone gave validity of ordination, and which was carried on by a tactual succession of the laying on of hands, was a yet later development. This theory once established was then identified with all previous mentions of the apostolical succession. But there is no historic basis for such identification.

The consequences of these three points may be briefly stated, as borne out by the New Testament and by the history of the early church. The whole church in all its members was possessed of the fulness of the Spirit of God. Ordination was the gift of the Spirit through the church. It was conveyed by the ministration of officers recognized by the church. In the early church there was no insistence on any special form of such ministry, and different forms existed in different parts of the church. The form of the threefold order developed early. But even then the ordination by bishops was the act of the whole church.

As a result, we may ask what constitutes the right and proper "form" of an ordination. Here I follow Headlam's general position without using his own statements. The only valid "form" of an ordination would be that belonging to an act of the whole church, conferred by a ministry representing the whole church, and whose power is recognized by all

as expressing the authority of the whole church. Such a "form" does not exist today, and simply cannot exist in a divided church. If we identify the validity of a ministry to administer sacraments with the regularity of a form, then there is no valid ministry today. We all, Protestants and Catholics, Romans, Greeks, and Anglicans, are in the same boat. Only by recognizing that in a divided church there can be no identification of the spiritual contents with the outward form, can we hold that there is any valid ministry or that there are any valid sacraments in the whole church.

The Standards of the Episcopal Church

What about the attitude of the Episcopal church to these results? If this church required assent to the theory that episcopal ordination is necessary for the validity of the sacraments, then the Episcopal minister who holds my position would be faced by a problem of conflicting loyalties. Fortunately such is not the case, and there is so much confusion on this subject that a brief discussion of it may be desirable. There is absolutely nothing in the standards of the Episcopal church which requires or implies assent to such a doctrine. So far as the thirty-nine articles are concerned, they are eloquently silent. Article 13, "Of Ministering in the Congregation," reads as follows:

> It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

The article absolutely refuses to make any limiting statement, and is indeed ingeniously arranged to come out of the same hole into which it went. Those are lawfully called and sent who are called and sent by those who have public authority given them to call and send—which is as much as to say that a horse is a horse. Article 36, "Of Consecration of Bishops and Ministers," declares that the ordinal—

> doth contain all things necessary to such consecration and ordering; neither hath it anything that, of itself, is superstitious and ungodly.

No more is implied. The ordination vows contain nothing but a pledge to "conform to the doctrine, discipline, and worship" of this church, and promises of obedience to the "godly admonitions" of the bishop and other chief ministers, and the like. There remains only the preface to the ordinal. This preface opens with the words:

> It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons.

If the phrase, "from the apostles' time," is to be taken strictly it is a very safe and moderate statement, essentially that which I have been maintaining. If the phrase is forced back to mean "*in* the apostles' time," then the statement is decidedly doubtful, to say the least. In any case, no acceptance of it is asked for in any of the ordination vows which follow. The preface goes on to say that

> to the intent that these Orders may be continued, and reverently used and esteemed in this church [the church of England prayer book says, 'in the Church of England'] no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church [again, 'in the Church of England'] or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.

That is to say, in the Episcopal church ministers must be episcopally ordained. No word is said or implied as to the sole validity of such an ordination, or as to its necessity for a valid administration of the sacraments. It is a sound inference that both in the preface, in the ordination vows, and in the articles any such statement was carefully avoided. At any rate, the result is clear: no statement that episcopal ordination is necessary for a valid ministry can be found in any of the formulas of this church.

Who May Celebrate Eucharist

Of course any minister is at liberty to hold the opinion that such an ordination is absolutely necessary. He is justified in teaching that view as a view of whose truth he is convinced. He is justified in working to have the standards of this church so altered as to express that view. If he finds himself faced by the problem of conflicting loyalties, he may be justified in leaving this ministry and seeking that of another communion. But he is not justified in misinterpreting the standards of this church.

In regard to the recent discussion as to the loan of a church building for a service in which the Lord's supper was to be celebrated by a clergyman who had not received episcopal ordination, I am content to refer to the scholarly treatment of that subject by Prof. Howard Chandler Robbins, of the General theological seminary, in "The Churchman" for February 1, 1930. I would, however, add one suggestion. If anyone holds that such a service is forbidden by canon 23, then he must recognize that the same canon equally forbids a service in which the Lord's supper is celebrated by a priest of the Eastern Orthodox church. The words of the canon are "duly licensed or ordained to minister in this church." A priest of the Greek church is no more "duly licensed" to minister in this church than is a Presbyterian minister. Inasmuch as the Greek priest has already been ordained by a bishop, he may, without further ordination, be licensed to minister in this church as provided in canon 12. But until he has passed the examinations there required and has, with the consent of the standing committee, been received "as a minister of this church," his ministering in a service such as has been referred to is just as much, or just as little, forbidden by canon 23 as are the ministrations of a

Presbyterian clergyman. If a bishop forbids one and allows the other he is acting on his own views as to what constitutes a valid ordination. Such action is certainly not required by his consecration vows or by the standards of this church.

Two Approaches to Unity

Two more suggestions. The first concerns the problem of Christian unity, probably the most pressing problem for the church today. Unity is the most fundamental note of the church, and nowhere is the discordance between the church's essence and its outward form more flagrantly manifest. If the Episcopal church approaches the problem offering the historic episcopate as a gift which may contribute to the expression of that unity, there is good ground for hope. If we approach with the claim that we alone possess a valid ministry and valid sacraments, asking others to accept this claim and to disregard their own heritage with its manifold gifts of grace, nothing but disaster confronts us. If it be said that the latter attitude alone makes possible unity with Rome, we may well remember that that door is already tightly closed. Rome has officially denied the validity of our orders. Let us not vainly pursue that will-o'-the-wisp. Let us do what we can as our position enables us to further unity between the various Protestant churches, trusting that if that unity is ever achieved, God will find a way to use it in furthering the more complete unity without which our task is incomplete.

Need of High Churchmen

I have said to some of my pupils that what our church needs today is high churchmen who are not "dead stuck" on the apostolical succession. I stand by that saying, trusting that my readers will forgive the informality of my words. We need men deeply devoted to the church visible, believing that it is God's instrument, and giving themselves wholeheartedly to the task of developing it to its full strength. And we need that such men shall not handicap and fetter this church by a narrow interpretation which will not stand the results of historical study and which is not the expression of the standards of this church. So shall we be true to our heritage and to the task that it sets before us.

The other suggestion is in regard to the grace conferred by sacraments. Bishop Headlam writes: "It has become the fashion now for English divines, in the same breath almost in which they deny sacraments and orders to the nonconformists, to indulge in eulogies of the many signs that they exhibit of the gifts of God's spirit. 'I desire to acknowledge as fully and truly as possible the abundant evidences of the action of the Holy Spirit in the Free churches,' says Bishop Gore." Bishop Headlam makes the pertinent comment: "But surely if this be so the natural deduction that people will make is that valid sacraments and orders make little or no difference, and that it really does not matter if we are without them." Surely this would be the logical result. If the purpose of the sacraments is to confer the gifts of the Holy Spirit, dare we of the Episcopal church for one instant make the claim that the gifts of a Christian life are more fully displayed by us than by our brethren of the other scattered churches? And if not, is it worth contending for the exclusive validity of sacraments whose superior validity gives no evidence in superior holiness of life? We dare not claim a greater holiness, we dare not thank God that we are not as other Christians are. We need rather to stand afar off and not lift up so much as our eyes to heaven, but to smite our breasts, saying, God be merciful to us sinners. In humility and penitence we need to confess the common sin of a divided church. We need to thank God for his gifts to us all, notwithstanding our divisions, and we need to work wholeheartedly with our brethren that the church may come nearer in spiritual content and in outward form toward fulfilling the prayer that we all may be one.

Dialogues

Fighting to Forget

PARTYMAN—Your opponents are slinging mud.

CANDIDATE—I hear them. Noisy gang. They want a fight.

PARTYMAN—It's an outrage. Can't you stop them?

CANDIDATE—Stop them? No. Just let them fight. I do not fear their lights and amplifiers.

PARTYMAN—But they are telling things the public must not know.

CANDIDATE—Oh, let them talk.

PARTYMAN—But don't they get you mad?

CANDIDATE—Yes, fighting mad. And if I fight I can forget.

PARTYMAN—I'll get the courts to stop those fellows, anyhow.

CANDIDATE—No, no. Oh, please. No, no.

PARTYMAN—But that will stop their slander fight.

CANDIDATE—And leave me with my conscience all alone.

Touching the World

HE—Sing to me, my dear.

SHE—Sing to you? Let me turn on the radio.

HE—No, no. *You* sing to me.

SHE—You will hear the master voices over the radio.

HE—And I shall hear the radio.—*You* sing to me.

SHE—The radio will give you contact with the world.

HE—With miles and millions, dear.

SHE—And when I sing to you—

HE—Our spirits blend in harmony and touch the heart of all the world.

ARTHUR B. RHINOW.

A Philosophy for Prohibition

By Nelson H. Cruikshank

As the prohibition experiment in America progresses into the second decade it is becoming increasingly apparent that some of the present leaders in the dry ranks have not thought through their position thoroughly enough to guarantee that their public utterances will always benefit the cause they champion. For example, there is the defense of prohibition employed by Mrs. Ella A. Boole, president of the W. C. T. U., when she was being heckled by Mrs. Courtland Nicoll and Mrs. Charles H. Sabin at a meeting of the Woman's National Republican club in New York city, as reported in the New York Times of April 8. This example is cited not with any desire to bring this splendid organization or its officers into disrepute but because it reveals the lack of a well thought out philosophy of prohibition.

Mrs. Nicoll's first question to Mrs. Boole, according to the report in the Times, was: "Since your organization is called the Woman's Christian Temperance union, where in the teachings of Christ do you find any objections to the use of intoxicating liquor?" It was in the attempt to reply to this question that Mrs. Boole unconsciously, but none the less disastrously, played into the hands of her opponents by repeating the worn-out retort concerning the incident of the miracle at Cana saying, "Wine is both fermented and unfermented," and explaining that it was her belief that the miracle was merely the hastening of the process by which water is continually being changed to the juice of the grape through the chemistry of nature. The question was thus shifted from the inherent righteousness of the cause to a debate on biblical exegesis, and certainly prohibition is not a question of exegesis.

Questions Honestly Asked

It must be recognized by prohibitionists that the righteousness of a cause does not furnish a cloak of sound logic for all the arguments put forth in its behalf. Ten years have passed since the adoption of the eighteenth amendment to the constitution and the fact must be frankly faced that it is not just the old liquor gang that wishes to break down prohibition—although there is plenty of evidence to show that they have not given up the fight—but that many really serious minded and honest people are wanting to know if there are sound reasons for its being continued, and, if so, what they are. There must be worked out by the leaders a philosophy of prohibition that will answer their honest questions more thoroughly and directly than the random rebuttal technique which has developed since the amendment put the cause on the defensive.

The first question that Christian leaders in this cause will have to formulate an answer to is the query as to the real relationship between prohibition and the teachings of Jesus. I say formulate, because I believe that the men of action who put prohibition before the people and led them to write it into their constitution saw the relation which their crusade bore to the purposes and the spirit of Jesus, but being men of action they did not concern themselves with formulating a reply to the question now directed to us. Many people who are really trying to be honest allow the popular writers of the Heywood Broun school to answer this question for them as he does it in the current issue of the Forum:

> It must be remembered that in certain Protestant denominations the perplexing and insufficiently studied public problem of prohibition has in some strange way become part of the church creed. I say "strange" because it is extremely difficult to find any clear and direct references to Volsteadism in the gospels.

These people contend that they can see no relation between Jesus Christ and a prohibition officer who swaggers and "packs a gat."

Now it is clear that no convincing defense of prohibition can be made by any effort to show that in reality the swaggering officer and the Galilean peasant-teacher are akin in spirit. Nor will talk about the divine right of majorities or the "church militant" suffice. There have been too many people outside the churches absorbing the recent flood of biographies of Jesus to allow that. Rather it must be made clear that prohibition is a case of society taking up a heavy burden—involving for some persons the burden of self-denial—in behalf of the weaker brother.

Not Against but in Behalf of Drinkers

Historically, the campaign for prohibition was not a campaign against drinkers but a campaign on behalf of drinkers—a campaign to outlaw a traffic that refused to play fair with men in their battles against their appetites and passions. Christians find the biblical basis for their efforts in behalf of this cause, not at Cana, but at Calvary. Mr. Broun may be right in asserting that there is little reference to Volsteadism in the gospels, but he cannot deny that it would be entirely foreign to the spirit of the Jesus who gave his life that men might find life to stand idly by while a parasitical traffic for no other cause than its own gain robbed men of their earnings, wrecked their homes, and despoiled the lives of little children before ever they were born.

Again, thoughtful men are asking what the relationship is between prohibition and temperance. Even if they cannot trust the sincerity of those asking the question, the leaders of the prohibition cause owe it to themselves to analyze their position at that point. They must be ready to show that originally the temperance cause and the legal battle against the liquor traffic were inextricably bound together. It may be that the warriors of 1900 and 1910 did not accurately formulate their philosophy, and it may even be that

many of them did not understand all the social forces that were in operation or all the principles of government involved. If they did not it would not be the first time that men have fought in a cause too big to be accurately appraised at close range, nor would it be the first time that men had been caught up in a great social movement the entire significance of which could not be measured until years later.

To Give Temperance a Chance

Historically, the temperance cause and the movement for prohibition were one. Churchmen were interested in saving the souls of individual men—lost men, sinners, many of whom were drunkards. Many of them they succeeded in saving, but it was a terrible struggle against terrific odds. Not only the old habits that had become physiological needs as well as mental patterns of conduct had to be broken down, but the allurements of the saloon had to be counteracted. Legislation was passed to give the church something like an even break in the match. Laws to prevent a saloon from being opened within a certain distance of a church building or a school; laws regulating the hours a saloon could stay open; laws requiring the saloon to close one day a week; laws to give school teachers the chance to teach children the truth about alcoholic drinks; laws aimed to prevent the saloon from uniting the rule of the passions to the craving for drink.

All these measures were not only fought but defied by the liquor traffic until decent society saw that if weak men—many of them weak through no fault of their own—were to have half a chance the whole traffic would have to be throttled permanently. It is a sound assumption that if the liquor forces had ever shown any inclination to foster the temperance they now so ardently eulogize prohibition would never have come. If they had been willing to allow a man to determine freely his course of conduct in regard to intoxicating liquor, the church would have been content to allow it to be so. But it is a matter of history that the traffic was never thus content. Prohibition was the answer of the freest people on earth to the problem of making temperance possible for a large portion of the population.

Not Moral But Social

The third point at which prohibitionists need a clearly thought out position is in regard to the questioned right of any body of people, no matter by how much they may be in the majority, to pass what is called "moral legislation." The answer is to be found along the same line as the answers to the two questions above, that is, that prohibition is not primarily a bit of moral legislation, but an act of social legislation.

From the point of view of technical political science it might be hard to draw the line that would exactly divide moral from social legislation, because the distinction has to be made along the line of the purpose of the law rather than its wording. For example, the laws prohibiting white slavery can be considered either as legislation arbitrarily imposing a certain moral standard upon a portion of society, or as legislation protecting one portion of society against the ravages of another. As legislation of the first type, they are indefensible, for moral enactments if not out of the realm of state control entirely cannot be enforced by police action anyway. The enemies of prohibition are entirely right when they say that no state can legislate to make people good.

So with prohibition. It cannot be defended as a bit of legislation designed by the church to force a standard of conduct on unwilling citizens—no matter how great a majority its members compose—but as a piece of social legislation aimed at protecting the rights of a minority against the ravages of an anti-social traffic it is highly defensible. The eighteenth amendment does not stand with the blue laws, but with the bill of rights.

A Noble Experiment

Mr. Hoover has aptly spoken of prohibition as a "noble experiment," and it is a noble experiment in more than one sense. It is not only an experiment in government but an experiment of the most definite kind in that movement which we call for lack of a better name the cause of the "social gospel." Christians again and again have come up against the practical difficulty of practicing the ideals of Jesus in a social environment or under a political system that ignores those ethical standards.

Christians are experiencing the same thing now in regard to war, and the response is coming through international treaties incorporated in the highest law of the land, treaties not aimed to force all men to live according to the spirit of peace that the church finds in the New Testament, nor aimed at making Englishmen love Frenchmen, or Americans love Japanese, but treaties which will bring it to pass that Christian people in England who do love their brothers in France will not have to take up arms against them. Again, Christians are addressing themselves to the very practical problem faced by business men who wish to be Christlike and brotherly but who have to make a living in a competitive system. Something will have to be done sooner or later with the *system* and it will take laws to do it.

Prohibition is the great attempt of organized society to change the *system* so as to give freedom to men having a certain high ideal, and as such it is a noble experiment and in its success or failure there is much of moment for a long future.

Fulfillment

THIS were my heaven: to be great enough
To take into my soul the truth I see,
And then to turn, and break the bread thereof
To feed the hunger of humanity.

FRANCES HOLMSTROM.

BOOKS

An Indispensable Post-Mortem

BEHAVIORISM: A BATTLE LINE. *Edited by William P. King. Cokesbury Press,* $2.25.

NOT EVERYBODY has heard the news. But behaviorism is done for. "There is no mourning for it." An end was made of it by its own excesses and by the researches of Wolfgang Kohler and his associates. But we still have to deal with its wreckage. Much remains to be mended. And therein, among other things, lies the value of this book.

Seldom has such an array of talent spoken from one volume. The contributors differ widely in religion and views, but every one is a person of large achievement and high standing. In conducting this post-mortem (though not all of them realize that this is what they are at!) these writers make an immense contribution to current thinking in psychology, philosophy and religion. One would have to be a super-Diogenes to find anything "shoddy" about their work (though many printer's errors give the reader constant offense).

It was to be expected that so thoughtful a group would be entirely just—if not a bit too generous—to behaviorism as a method, and that the distinction would be meticulously made between it and that "Behaviorism" whose Billy Sunday is J. B. Watson, and which claims to have the only original corner on the real article. But in common thought, behaviorism and Watsonism are synonymous.

The fact is that behaviorism is the biggest hoax (next to Eddyism) perpetrated on a naive intelligentsia. To be sure, it was perpetrated unconsciously! Watson himself is the victim of a chronic case of psychological inaccuracy. Under some conditions, his philosophy would have been recognized at once for the folly it is. But, as this book amply attests, certain none-too-creditable conditions made it easy for behaviorism to have free course and to be glorified. That is over now. Examine it, as does this book, in the light of psychology proper or accepted values or metaphysics, and you are sure to see "the lifeless bones of what was once divine" (or kin to divine in and about New York).

The important question: When is a behaviorist not a behaviorist? is clearly answered by several of the writers who accept it as "a technique of control," but not as a "measure of values." Neglecting facts with a grand air of superiority is going out of fashion, but the recognition of the mechanism of behavior always was and always will be to the good.

The preacher who fails to read this book is in a sad case. Books so good and useful as this do not come off the press every month. Yet for all its worth, there is one lamentable omission. No mention is made of the specific damage behaviorism has wrought in the realm of religion. Yet our eyes should be wide open to that! Many workers in religious education swallowed behaviorism, hook, bait, sinker and line, and are having indigestion galore just now trying to get rid of it all. The technique which receives regular absolution from the intrepid editors of the International Journal of Religious Education, not to mention others, has for long carried on a most unseemly flirtation with behaviorism. True to the Watsonic instincts, any who ventured to comment upon that were called names for their pains. Some of us were openly anathematized! The befuddled behaviorism of many religious educators will be about the hardest thing for Christianity to live down.

One wonders if Watson will attempt an answer to this book. One also wonders if this trouncing is as necessary as once it was. Sentiment has small place with Watson, but it should have a large place with us. The man was probably never to blame! If now he lives to a ripe old age it will doubtless be a sad one. For the work of his hands will be no more. This book may therefore be regarded as the first history to be printed of an abnormality to which many professors and novelists were addicts from about 1914 to 1929.

JOHN M. VERSTEEG.

Books in Brief

THE STUDY BIBLE. *John Stirling, general editor. Richard R. Smith,* $1.25 *per volume.*

Several volumes in this interesting series have appeared, and others are to follow. Those at present on the desk are: Acts, by Sidney Cave and W. F. Howard; St. John, by D. S. Cairns and J. A. Robertson; and Proverbs, Ecclesiastes and Song of Songs, by H. Maclean and others. The plan is to give for each book first a brief essay of appreciation, second a collection of expository comments drawn from many sources upon selected verses, and third a critical study. The books will be homiletically useful.

THE MAGIC OF THE STARS. *By Maurice Maeterlinck. Dodd, Mead & Co.,* $2.50.

Maeterlinck knows about the stars only what anyone may learn by reading, as he has done, the works of Eddington and Jeans and others who, in semi-popular form, have revealed to our astonished gaze the incredible immensities of the universe as seen through the largest telescope. But Maeterlinck's imagination is his own, and when he has reported what the astronomers have to say about the dizzy reaches of space and time that form the daily playground of those who do business with the stars, he turns his fruitful imagination loose upon daring speculations regarding the possibility of interstellar communication, the ultimately spiritual nature of matter and force, the identification of God with the concept of space-time, and the conceivable influences which may flow in upon us from extra-mundane sources. "May not the spiritual pressure of other worlds have helped us, be helping us now, and ever more and more effectively?" For an answer to this question the poet has no need to defer to the astronomer as expert, for he is himself as competent an expert as any.

HOT COUNTRIES. *By Alec Waugh. Farrar & Rinehart,* $3.50.

Waugh is fortunate in having a job that he can take with him. So he maintains a nominal residence in London but does his work on shipboard, or during periods of months at a time in Tahiti, Martinique, Siam, Ceylon, Haiti, the New Hebrides, or whatever other hot spots suit his fancy. He is a novelist. This book is a by-product of these numerous sojourns in torrid climes. It is hard to determine how much of the fascination of it is inherent in the theme and how much is the author's contribution, but the result is such as will be highly satisfying to all who feel the lure of far horizons and strange places.

EUROPE SINCE 1914. *By F. Lee Benns. F. S. Crofts & Co.,* $5.00.

Primarily a college textbook, this volume serves admirably as a general handbook for readers as well as students on the

difficult and important fifteen years following the outbreak of the war. The causes of the war are found in the instability of the diplomatic house of cards which Europe had been building during the preceding generation, in inflated nationalism, and in the prevalence of the militaristic spirit. No attempt is made to apportion the blame for these general war-breeding conditions. As to the specific causes which precipitated the conflict, Austria is found the most culpable, Russia next, while Germany and Great Britain were pulling for peace. The political, diplomatic and military phases of the history are treated more fully than the economic, and the cultural aspects receive little attention except as these are specifically connected with the others. The fact that it has already had a wide adoption as a textbook should not by any means prejudice the reader against it.

ULSTER SCOTS AND BLANDFORD SCOUTS. *By Sumner Gilbert Wood. Author, West Medway, Mass.*, $5.00.

The local history of a town in western Massachusetts acquires, under Mr. Wood's skill and erudite treatment something of national, almost cosmic, significance. Here are laid bare the forces that sent men from the old country to the new early in the eighteenth century, the character and quality of those hardy pioneers, and the varied fortunes which they encountered in carving homes out of the wilderness. That this is important to students of early New England history is obvious. A wider circle will find it of value as a record of that strain in our American citizenship commonly known as Scotch-Irish, from their first migration from Scotland to Ulster, through the religious and political turmoil of the seventeenth century, and in and after their migration to Massachusetts.

CORRESPONDENCE

Something Is Wrong Here

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "Now, Excommunicate War," you say: "That the church of Christ should continue to share jointly with the state in an official procedure by which one of its ordained representatives is invested with an identical status which combines that of a minister of Christ's gospel and a ranking officer of the outlawed war system is ethically repugnant to every instinct of our holy faith."

If there ever was a time when the Christian church should be willing for one of its ordained men to be a chaplain it is now, since the nation has outlawed war. I can see no greater shame in being a chaplain in the army and navy than to be a chaplain in the senate which declares or ratifies war.

I question whether it is not as justifiable to be a chaplain in the army and navy as to be a minister in a society which has gone to war or which sanctions evil as great as war. The army and navy constitutes war no more than the nation of which it is a part. I cannot see why ministering to men in the army and navy can be more "ethically repugnant to every instinct of our holy faith" than ministering to a society or individuals lost in sin.

You ask, Is it ethical or consistent? But I believe the spirit of Christ goes above ethics and even though you may not be able to feel that it is ethical, I believe it is Christlike, for I certainly believe that Jesus Christ would go as gladly to the battlefield to bring forgiveness and peace to a dying soldier as he is willing to go to one lost in sin and bring the promise of sins forgiven, if he believes.

The chaplain ministers to souls and not to war. Therefore, wherever there are men whose souls need the forgiveness and blessing of God, the church of Jesus Christ should be active to minister, whether these men are in the army and navy or whether they are in the church, for the Son of Man came to seek and to save that which was lost.

Independence, Mo. CLYDE KOEHLER.

[Manifestly, something is wrong here. The editorial referred to specifically stated: "The question is not whether Christian work should be rendered by Christian ministers among soldiers and sailors; of course such work should be done, and it should be done by the best Christian ministers the church can produce." —THE EDITORS.]

Priesthood and Fellowship

EDITOR THE CHRISTIAN CENTURY:

SIR: If the letter of Rev. Lester Leake Riley in your issue of April 30 means anything at all it means that in his opinion a layman of the Episcopal church should be allowed to celebrate holy communion. But I wonder if he really means this. I wish he and his like would tell us clearly instead of talking vaguely about equality of all Christians before God. He speaks of the spirit of social democracy making an end of all this belief in a ministerial priesthood, apparently with the idea that in a democratic church anyone may do anything; I suppose because of equality. I have advocated social equality all my life, and yet I have never taken it to mean that anyone is qualified to play the organ, for instance. Surely if one is trained to play, and is appointed to do so, he may do so without being considered superior, or if anyone is trained to perform a service and is ordained to do so, he may do so without being considered superior. A priest is, I imagine, one who offers something to God. And if one is trained to offer on behalf of a congregation the appointed worship and is ordained to do so, that is all right. Why should it be necessary for equality for anyone and every one not so trained and ordained to be able to do so? I am afraid it is not the Episcopal church which is suffering from mental confusion as your correspondent states in his last paragraph, but he and people like him.

McComb, Miss. EDWARD G. MAXTED.

Chaplains Becoming Peace-Conscious

EDITOR THE CHRISTIAN CENTURY:

SIR: Let the peace movement take courage. Its propaganda has affected even the chaplains of Fort Sam Houston in San Antonio, Tex., so that they cannot use the word "war" unhesitatingly. There was a memorial in San Antonio today and a wreath was placed by the historic "Alamo" in memory of the Texas heroes. The army was, of course, represented from the fort and a chaplain (retired, I believe) was asked to give the benediction.

His words were the customary ones in asking divine guidance and a sense of justice in the nation, enumerating various phases. But as he came to use the word "war" he faltered and then, rather emphatically and much louder, said, "and even in war." Of course that made everybody conscious of his doubts about "war."

The nation is getting peace-conscious.

San Antonio, Tex. ALEXANDER GREEB.

The Church and the Unemployed

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. G. B. MacDonald's paper in your issue of April 23rd, on the sufferings of the unemployed, is a moving story which deserves the attention and sympathy of church members. The periodic recurrence of unemployment on a great scale is a

blot on our civilization which all lovers of humanity deplore, and hope some time to prevent.

I want to comment especially, however, on Mr. MacDonald's last paragraph, beginning "My confidence in the church as a medium of practical goodness is, however, badly shaken." At times I have shared Mr. MacDonald's feeling. I have wanted to see the church in the forefront of reform and all good work, and have been disappointed when she has not been there. But I now believe that the failure is more apparent than real.

Take, for example, my own city of Philadelphia, which has, they say, 700 Protestant churches, each struggling to pay expenses, but also giving money to missions, to the care of its own poor, to the orphanage, to the old people's home, etc. "The poor ye have always with you," in times of employment and unemployment alike, and, unnoticed by the world, the church always cares for a number of these. This year, however, came an emergency like a bolt from the blue. Help must be given at once and on a great scale. Are our 700 churches organized to study thousands of families, to determine which are in genuine need and which are not, to reach the generous well-to-do of the city with a special appeal, and then to disburse relief funds wisely and well? To ask this question seems to me to answer it. The need has been met, partly at least, first by the city government appropriating funds for family relief, and second, by Welfare federation (our community chest) making a special appeal for funds and getting $50,000, which were at once divided among our organized relief societies, to whom the suffering poor know that they may apply.

I firmly believe (and this is my point) that analysis of the list of givers to this fund would show a large majority of church members. In other words: here, as elsewhere, the church inspires the giving; and while seemingly out of the picture, is really at the heart of it. The church is far from perfect, but let us give her credit for leavening the lump of our complex city life, even though the leaven (as leaven must) works unseen, unheard, and unnoticed.

Philadelphia, Pa. W. I. Cooper.

Christ's Mind Is Not Divided!

Editor The Christian Century:

SIR: The Christian Century has put its readers under a great obligation for the brilliant way in which it has focussed thought on the issue of Christian unity. It has forced into clear relief certain issues often obscured in a haze of vague expressions. This being my view, I shall not be accused of any lack of sympathy with the aim of the paper if I say that it seems to me to have egregiously and inexplicably missed the point in considering the article by Rev. Granville Williams.

With the position assumed by Father Williams I am intellectually in extreme dissent. I do not believe it is sound historically or valuable practically. But its clearness of statement is equalled only by its fine ironic spirit. As one must appreciate the latter, so it would seem impossible to miss its meaning.

Father Williams holds that *the mind of Christ prescribes* the doctrine of the ministry according to which only Episcopally ordained priests are competent to function in the church. He says,

> "We believe that the form of ministry which developed within the Catholic church to the exclusion of all others was due to the guidance of the Holy Spirit, which is the Spirit of Christ;"

He may be wrong. Personally, I think he is. But holding what he does, is it possible for him to acknowledge that other ministries are valid in the definite, distinct, important way that the ministry assured by apostolic succession is valid, without repudiating the mind of Christ?

The Christian Century does not seem to see what is for Father Williams and, I should think, what must be for every one the inescapable logic of his premises. Instead, it refuses to face this logic or rather it puts an interpretation on his words so that the logic is not inevitable. I am sure the paper does not mean to be unfair, but I am also sure that the last paragraph utterly fails to grasp the sure import of Father Williams' position when it says,

> "We would focus the conscience of the Episcopal church upon its Christian duty to hold the episcopate as Christ holds it—"

That is exactly what Father Williams has done, according to his understanding of the mind of Christ. How could he have made it clearer that while he admits the presence of other things as important in Christian organization and life, he holds emphatically that the historic episcopate is the very essence of Christ's ideal for the church.

The answer to Father Williams is not by questioning his logic, which is absolutely sound. It is in historical study of his premises.

Cleveland, O. Ferdinand Q. Blanchard.

[We shall have to leave to Father Williams the final decision as to whether it is we or Dr. Blanchard who is "unfair" in interpreting the article referred to. On behalf of Father Williams, we definitely repudiate the statement that he "holds that the mind of Christ prescribes the doctrine of the ministry according to which only episcopally ordained priests are competent to function in the church." This statement is true enough if "church" means the Episcopal church, but not if it means the church of Christ. Father Williams does not hold that the Episcopal church, or even those churches which have episcopally ordained ministries, constitute the church of Christ. He gladly includes Protestant churches in his conception of the body of Christ.

Dr. Blanchard, we insist, does violence to Father Williams' position when he ascribes to him the belief "that the historic episcopate is the very essence of Christ's ideal for the church." Father Williams has another belief which exists side by side with whatever belief he holds concerning the historic episcopate. This belief he states thus:

> "We gladly acknowledge that God has blessed the labors of the minstry in non-episcopal churches. We do not claim that forgiveness of sin can be obtained only through priestly absolution. We do not claim that the priestly ministry is the only channel of grace to the souls of men."

According to Father Williams' belief, Christ does *not* "prescribe" a doctrine of the ministry which limits it to those episcopally ordained. The saving grace of Christ functions through other Christian ministries. It could function thus only because Christ ordains that it shall so function. When Father Williams affirms this, he is not "repudiating the mind of Christ"; he is reading and accepting the mind of Christ. Christ's mind is not divided. He did not say one thing nineteen hundred years ago, and another thing today. Father Williams sees clearly that Christ no more genuinely approves and blesses the essential functioning of the episcopal than of the non-episcopal Christian ministry. Both reflect the mind and convey the grace of Christ. Father Williams would not claim that a single function essential to the church of Christ is performed by an episcopal clergyman that is not, or may not be, performed by a non-episcopal clergyman.

We hope there is no indelicacy in thus defending Father Williams against a view which we are sure he will as firmly reject as we do for him. The matter, however, is far more than a personal one. If Dr. Blanchard's reading of the Episcopal position as represented by Father Williams' article in The Christian Century is correct, nothing could be more futile than a discussion of unity between the Anglican and other Protestant communions. If our interpretation is correct, then there exists something underneath our ecclesiastical differences more catholic than any so-called "catholic" conception of sacraments and orders. This deeper catholic fact is nothing less than the mind of Christ which embraces all parts of his broken body in an equal fellowship—of members, of orders, and of churches. If this fellowship exists in the mind of Christ, who are we that we should presume to exclude from our fellowship those whom Christ receives?—The Editors.]

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Sherrill Elected Bishop Of Massachusetts

Rev. Henry K. Sherrill, rector of Trinity Episcopal church, Boston, was elected ninth bishop of Massachusetts May 8, at the final session of the annual convention of the diocese in St. Paul's cathedral. His name was the only one placed in nomination to succeed the late Bishop C. L. Slattery. He received 171 of the 189 clerical votes and 109 of the 113 lay votes. Scattering votes were cast for Rev. Spence Burton, Dr. S. S. Drury and suffragan bishop Samuel G. Babcock. Bishop Babcock, now in his 79th year, had previously withdrawn his name from consideration, telling the delegates that the diocese needed "a man in the prime of his physical and mental life." Dr. Sherrill is 39 years old. In nominating Dr. Sherrill, Dr. Edward Sullivan, rector of Trinity church, Newton Centre, referred to him as one who "fills with distinction a famous and exacting pulpit." Dr. Sherrill is a native of Brooklyn and a graduate of Yale and of the Episcopal theological seminary in Cambridge.

Felix M. Warburg Is Honored By the Jews

Felix M. Warburg, banker and philanthropist of New York, has been awarded the Gotthiel medal for 1929 by the Zeta Beta Tau fraternity, as the American who has done the most for Jewry and Judaism during the year. He was specially cited for services to Jewish charities and to relief work in eastern Europe. Previous winners of the medal have been Rabbi Stephen S. Wise, David A. Brown, Aaron Sapiro and Julius Rosenwald.

Archbishop Matheson to Resign From Canadian Leadership

Rev. S. P. Matheson has announced his intention of resigning both from the primacy of the Church of England in Canada and from the archbishopric of Rupert's Land, to take effect Sept. 20 when he will be 79 years old. He has served as bishop and archbishop for 27 years, and for more than 21 years has been primate of the Canadian church.

Three Religions Confer In St. Louis

A conference of Jews, Catholics and Protestants was held in St. Louis May 14, 15. The speakers scheduled were Rabbi S. S. Wise, Dr. Reinhold Niebuhr, Rev. John A. McClory and Gov. H. S. Caulfield of Missouri.

Merger of Two Cincinnati Churches

After nearly 100 years of separate existence, McKendree Methodist and Sixth Presbyterian churches of Cincinnati, located one block apart, have united to form the First Federated Church of Cincinnati. Each congregation will retain its identity and its connection with its denomination, but the two will operate as a unit in all local affairs. The management of the combined church will be directed by a federate board of control, to which each church has elected seven of its lay officials. Both pastors—Rev. H. B. Burk, Methodist, and Rev. L. W. Harbison, Presbyterian—will continue in office until Aug. 31, after which date the federation will decide as to its future leadership. The Presbyterian building will be used for services. Report comes also that the Presbyterian and Evangelical synod churches of Pomeroy, O., have decided to unite in a federated church.

Mrs. W. F. Anderson Leaves The D. A. R.

Mrs. Lulah K. Anderson, wife of Bishop William F. Anderson, of Boston, has resigned from the Paul Revere chapter of the D. A. R. In her letter of resignation, Mrs. Anderson makes this statement: "My reason for this action is that I cannot longer remain a member of an organization whose point of view regarding na-

British Table Talk

Aberdeen, April 28.

The War Is Over!

THAT a German zeppelin should pass over the football field on Saturday and salute the king is a sign that the war has not left behind any permanent bitterness between the two nations. But when we watched the zeppelin break out in flames over Potter's Bar in the autumn of 1917, amid the cheers of a watching city, we would never have guessed that in 1930 another German airship would ride over a football field and salute the king amid the friendly cheers of the crowd.

* * *

British Public Backs Labor In Indian Crisis

The evacuation of Peshawar is a sign of serious troubles ahead. There is little to be added, except to repeat that the labor government will have the entire country on its side if it has to deal with violent uprisings in India. It is perhaps fortunate that the government is labor, because for years past, since Keir Hardie's time, labor has stood for the self-government of India. Upon this the premier has declared himself emphatically. He has to inherit a situation charged with danger, since Amritsar, but of the sincerity of the present government in its desire to give "dominion status," there can be no question. The one present need is to keep from panic, and this, I believe, the government will do.

* * *

Other Political Developments

Liberals and labor appear to be agreed upon the alternative vote as the best way of dealing with the dilemma in which three parties find themselves in a system devised for two. . . . The Egyptian agreement I hope will have become accepted before this letter is in print, but in dealing with the near east there are many snags. [On the contrary, the agreement has been rejected.—The Editors.]

* * *

Some of the New Books

The life of Lord Carnock will prove a document of first importance for all who study the years before the war. It is the story as a diplomatist sees it, and curiously enough the old diplomatist is very clear upon the follies and littleness of the old politicians. Lord Carnock comes out of the story as a high-minded and patriotic diplomatist; such a man must have a certain air of weariness at the stupidities and meannesses of the men with whom he had to deal, and this weariness sometimes verged upon despair. I have long felt uncomfortable about the military "conversations" which took place between Britain and France between 1910 and 1914. This book does not remove the uneasiness. Certainly Lord Carnock makes it perfectly obvious that Sir Henry Wilson went a great deal further than either Grey or his cabinet or the country knew. The real truth seems to be that Grey either knew, or ought to have known what was going on and ought at least to have taken the cabinet into his confidence. The paralysis of action on the part of Grey during the critical hours before the war was the inevitable sequel to his disingenuous treatment of the whole business of the entente with France. France thought of it as in effect a military understanding; not one Englishman in a million had any idea of such a thing. But France had reason for thinking it. . . . Mr. Belloc in his "Richelieu" has a valuable discussion, among many other important matters, of the religion of nationalism. Richelieu, by his policy of letting loose the Protestant north against the Catholic power of Austria, the one rival to France, succeeded in bringing about the present spiritual divisions in Europe, where, as he thinks, Catholicism and nationalism are the two alternatives. . . . A new poem by Mr. Humbert Wolfe will be published before this letter appears; it is to be called "The Uncelestial City." I have read nothing of this poet's work which is without the stamp of genius. He is a satirist, with a pen dipped in gall, but it is never used except against base things, and he is a poet of the tenderest compassion.

* * *

Launching of the John Williams V

At Grangemouth there is to be launched this week a little three-masted schooner which has an interest for other than shipbuilding people or mariners. It is the fifth in an honorable succession of ships which sail in the Pacific from island to island with cargoes of missionaries, or native pastors, or food for them, with copra also and other products of the islands. In the third of the line such men as James Chalmers sailed, and she was well known to Robert Louis Stevenson and all who were ordered south. The fourth, which dated from 1892, has almost finished her journeys and a smaller boat is now being finished to sail specially for the Gilberts. American readers will not

(*Continued on next page*)

tional and international affairs I find it impossible to take. I thoroughly disapprove of the recent stand taken by the organization respecting reduction of armaments and the world court. The spirit of patriotism displayed by our revolutionary heroes is preserved through efforts toward international peace rather than through channels leading to a militaristic attitude. To reaffirm resolutions passed by the national board of management on June 4, 1913, and April 18, 1914, as was done at the 39th continental congress recently held, is to view present-day conditions in the light of pre-war methods. Moreover, prohibition being not a party issue, it would be quite within the province of the Daughters of the American Revolution to take a stand upon this point, thus upholding President Hoover in his efforts toward law enforcement." It is reported that Mrs. Marvin B. Rosenberry, wife of the chief justice of the Wisconsin supreme court, and former dean of women of the University of Wisconsin, has also resigned from the D. A. R. and it is indicated that her reasons are substantially the same as those given by Mrs. Anderson.

BRITISH TABLE TALK

(*Continued from preceding page*)

forget that the northern Gilberts were for years a center of work, belonging to the American board; they were handed over to the L. M. S. and are now under its charge. It might have been easy to dispense with the ship if the society had been ready to discontinue its mission in the Gilberts, but that is unthinkable. The ships of the L. M. S. have always, since 1843, been built by the children of the churches which support the society, and the John Williams V will also be built at a cost of £15,000 by the children of these islands.

* * *

And So Forth

May meetings begin, and for the next two months London will be the scene of many pilgrimages. At the L. M. S. celebrations Dr. Cheng Ching is to preach, and before its evening meeting the great singer, Mr. Roy Henderson, the son of a well-known Congregational preacher and principal, is to give a recital. . . . The Hampton choir are to pay only a brief visit this month, but I believe they will have an enthusiastic welcome. . . . A war book by General Crozier has aroused the most violent storm of criticism. It is chiefly directed against the inference that such things as he described, beastly things, were general. The whole controversy is one upon the proportions of things, a most important matter. . . . Dr. Frere, the bishop of Truro, has set forth his case against the contention of the bishop of Birmingham. He is, it is perhaps necessary to state, one of the trustees of St. Aidan's, whose nomination the bishop would only accept on certain conditions. Dr. Frere may very well be right in his discussion of the legal rights of trustees, but people are beginning to ask why in the world what is in these days a purely spiritual office should become a matter of property, in which the bishop has no real power. What, may we ask, is the use of a bishop?

EDWARD SHILLITO.

Dr. Scarlett Consecrated as Missouri Bishop Coadjutor

Rev. William Scarlett, dean of Christ Church cathedral, St. Louis, was consecrated bishop coadjutor of the diocese of Missouri of the Episcopal church on May 6. Ten bishops attended the ceremonies.

Rev. M. P. Boynton Heads Vigilance Association

At the annual meeting of the board of directors of the Illinois Vigilance association, held in Chicago recently, Rev. M. P. Boynton, of the Woodlawn Baptist church, Chicago, was elected president. Rev. Philip Yarrow continues as superintendent, with the enthusiastic backing of the entire association.

Eucharistic Congress Closes With Multitudes in Attendance

The greatest multitude in the history of Carthage, Tunisia, since ancient days, is reported to have assembled at that historic city on May 11 for the closing ceremonies of the 30th eucharistic congress of the Roman Catholic church. Christians, Moslems and Jews flocked in from the nearby city of Tunis, and joined the thousands of pilgrims who had been in attendance since the opening of the congress. Nearly 100,000 persons gathered on the closing day about the ruins of St. Cyprian's church for the pontifical mass celebrated by Cardinal Lepicier, papal legate.

Presbyterians Approve Women as Elders

As the result of the adoption by a majority of the presbyteries of an overture admitting women to ordination as ruling elders, women are given equal suffrage with men in the government of the Presbyterian Church in the U. S. A. The vote was: yes, 152; no, 114; no action, 6. The returns will be officially canvassed at the general assembly in Cincinnati May 29-June 4 by that assembly's standing committee on bills and overtures, and will become effective as law as soon as the result is declared by the new moderator. As ruling elders women will have equal rights with men in the governing and law-making bodies of the Presbyterian organization including local church sessions, presbyteries, synods and the general assembly. It will be possible for a woman to be elected a moderator. The only service in the Presbyterian church still denied to women is to be ordained as ministers. The overture that would enable them to be ordained as ministers has been defeated by a vote of 107 yes, and 159 no.

Catholics to Raise Ten Million For University

On the motion of Rev. John J. Glennon, archbishop of St. Louis, the board of trustees of the Catholic University of America, meeting in Washington, D. C., recently, approved a ten million dollar endowment fund for the university and agreed to call upon the bishops and churches of the country to raise this amount as soon as possible.

British General Pays Tribute To Churches

In his new book, "A Brass Hat in No Man's Land," Brig. Gen. F. P. Crozier, of the British army, has given some frank

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pictures of military training for the world war. To army and navy chaplains, and to church officials who still appoint men to chaplaincies under military direction, this choice bit is submitted for earnest consideration: "The Christian churches are the finest blood-lust creators which we have, and of them we made free use."

Connecticut Church Celebrates 225th Anniversary

The Second Congregational church of Greenwich, Conn., of which Rev. Oliver Huckel is minister, celebrated its 225th anniversary May 3-11. A historic pageant, "The Old Church Tells Her Story," was an interesting feature. Dr. Charles R.

Southern Methodist Conference Opens

Dallas, Texas, May 10.

WHEN the quadrennial general conference of the Methodist Episcopal church, south, convened here two days ago, Bishop Warren A. Candler presided, he being the sole member in the college of bishops who attended the only prior session ever held in Texas, that of 1902 in Dallas. Then there were 288 delegates; now there are 725 delegates and alternates, which but faintly represents the splendid growth of this communion, which the editor of a New York religious magazine asserts to this writer has made greater strides forward in the past ten years than any other single religious body in America.

Upon assembling in Dallas this time, the keenest interest centers in the episcopacy. Four new bishops are likely to be chosen, and this fact alone would enliven the subject. But it was known from the first that there would be complaints lodged against Bishop James Cannon, jr., the exact and full nature of which are not disclosed, except that they include dissatisfaction with his political activities and his stock speculations. It was foreordained that he should furnish headlines for the newspapers and supply a topic for gossip about the hotels and beyond.

Charges Against Bishops

To the charges against Bishop Cannon, however, were soon added certain allegations against Bishops E. D. Mouzon, Warren A. Candler, H. M. DuBose and John M. Moore, chiefly relating to their opposition to candidate Al Smith. Bishop DuBose, more communicative than the others, struck out boldly: "The most serious view that can be taken of the charges is that the actions were commonplaces of citizenship, right and privilege under the law. I simply exercised my right to vote my convictions in the presidential campaign of 1928 and urged my friends and neighbors to do the same thing."

Dr. F. P. Culver, a Texas pastor, is chairman of the committee on episcopacy, and he finds himself the object of concentrated attention. It is not to be supposed that the conference will receive any recommendations from this committee which will censure the bishops, not even James Cannon, jr., for exercising "the commonplaces of citizenship." What precisely might be done with Bishop Cannon is still a matter of conjecture, but it is not likely that he will be retired. There is indeed pending the question of tenure for all the bishops, whether they shall be elected for life or for a term of service after which they would be automatically returned to the pastorate. The high church party, so to speak, wishes a life tenure, while the low church party contends for a more limited term, with the probabilities that the bishops will continue to be retained for life. Even if the service term should be adopted, the age fixed for retirement would probably be 72, which would not operate in the case of the 62 year old Bishop Cannon. He might, lacking a definite assignment, be made a bishop at large with special duties pertaining to reform.

Episcopal Address Praised

The episcopal address, written according to rumor by Bishop Edwin D. Mouzon, but signed by all the bishops and read at the beginning of the conference, is praised both within and without the group of delegates as a fine piece of religious statesmanship and a memorable statement on religion. It sets out with the ideal of the organizing conference of American Methodism in Baltimore in 1784: "To reform the continent, and to spread scriptural holiness over these lands." The bishops interpreted this ideal to demand the application of "evangelical religion," defined as the emphasis upon "the sinfulness of human nature, the atonement made for the sins of the whole world through the suffering and death of Jesus Christ, salvation through faith and faith alone, and the possibility and privilege of holiness of heart and life as a result of faith in Jesus Christ." They then indicated the relation of their church to other churches as not being narrowly sectarian; heartily in accord with the Federal Council of Churches of Christ for which the Southern Methodist church furnished the first president in the person of Bishop E. R. Hendrix; hospitable toward a unification and reorganization of all Methodist bodies in America; and as desiring to participate fully in the ecumenical conference of Methodism which is to meet in this country during the autumn of 1931.

In their message concerning public worship, the bishops pleaded for spirituality and dignity, insisting upon the use of the King James version for public reading of the Bible. They rejoiced in the progress of their mission boards and institutions of learning, making a plea for the small college. They rebuked pagan views of marriage, popular fiction and the motion-picture show. They said: "This general conference, representing a church with a membership growing toward 3 million, with a constituency of not less than 9 million, declares in language which we wish all the world to hear and understand that we are in full sympathy with the effort to abolish war as an instrument of national policy," etc.

Industrial Questions

The bishops voiced a strong word on the industrial situation in the south, recommending the putting of "the worth and

(*Continued on next page*)

Brown gave an address on "Why I Believe in the Church"; Dr. S. Parkes Cadman one on "Pilgrim Ideals in the Modern World," and the anniversary sermon was preached by Rev. Russell H. Stafford, of Old South church, Boston, his theme being "The Challenge of the Future." The Greenwich church has had 22 pastors during its long history, among them the late Dr. George A. Gordon. Dr. Huckel has served in this field for 12 years.

Dr. Fosdick on Birth Control

In the May issue of the Birth Control Review, a roll-call of 20 ministers on the subject of birth control is presented. Among those expressing themselves favorably are Dr. H. E. Fosdick, Dr. John Haynes Holmes, Bishop Paul Jones, Rev. Bernard C. Clausen, Rev. John R. Ewers, Rev. Curtis W. Reese, Rev. Charles F. Potter and Rev. Bradford Young. Dr. Fosdick, discussing the ethics of birth control, says: "As for problems of individual ethics which this new information involves, we must face them and not dodge them. Suppression will do no good, for it is suppressing nothing but knowledge, light, and candid thought. After all, chastity has been guarded more by modesty and common sense than by fear. The idea that the mere removal of the dread of conception is going to let loose a flood of iniquity is, I suspect, a misapprehension of the facts. Children of this new generation who have been trained in a code of honor involving the existence and the right use of birth control will be less likely even than their mid-Victorian parents to treat the matter lightly or to be beguiled by fools."

Rev. F. J. Beckman Becomes Archbishop of Dubuque Diocese

Rev. Francis J. Beckman was installed as the fourth archbishop of the metropolitan see of Dubuque on May 7, the ceremony being attended by a large group of the Catholic clergy.

Commencement at Princeton Seminary

The 118th annual commencement of Princeton seminary was held May 4-6. Degrees were awarded to 20 candidates for master of theology, 42 candidates for bachelor of theology, and two for the diploma of the seminary. The commencement exercises were held at First Presbyterian church, Princeton, with Rev. Henry Howard of New York as speaker. Dr. Howard discussed the urgent need for a theology with definite beliefs and convictions. "Americans," he said, "have a mania for discarding doctrine, a movement as meaningless as it is vociferous. Doctrine is essential to religion, and the great elemental truths of Christianity—the fatherhood of God, the deity of Christ, the fact of atonement, the life eternal—stand fast, though their mode of presentation must change with the years." Pres. J. Ross Stevenson presented the diplomas and made the farewell address to the graduates.

Dr. Frank Moore Resigns from Auburn Seminary Post

The resignation of Dr. Frank Wood

METHODIST CONFERENCE

(*Continued from preceding page*)

rights of persons above the value and privileges of property; the good of the social whole above the interest and possessions of the individual; the equal right of all in the opportunity to reach the objective will of the Father; the good of each as the objective of the activity of all"; and suitable conferences between the representatives of employers and employed looking to adjustment of difficulties. When they sounded out their clear word with reference to Christian responsibility toward the colored race, they did not know that within a few hours a Texas mob would cremate a Negro less than a hundred miles away. Their clear word on prohibition, which refused to commit the church to alliance with any political party but pledged united opposition to any party or individual supporting the liquor traffic, evoked prolonged cheers.

Democracy Stirring

I witnessed a part of the debate on the proposed constitution—the conference has had no written constitution heretofore. One thing was most evident: the delegates were in no mood to prescribe doctrinal formularies to be fixed on future generations by the dead hand of the past. This proposed constitution will cause long debate and after being adopted item by item may then be rejected as a whole. Democracy is surging upward in the conference, as shown by the memorial of the women asking ordination, by the appeal to abolish assessments in favor of voluntary giving, by the call for a lower age of voting among members, and by much else, so that during the two weeks that remain there should be stirring discussions. Probably the most commanding is that of the proposed judicial council, which will be a sort of appellate court higher than that of the bishop's college.

In all of this discussion will be missed the voice of fighting Bob Shuler, of Los Angeles, whose jail sentence for contempt of court detains him, although the sympathy of the conference upon motion of Josephus Daniels, former secretary of navy, has been expressed to the imprisoned minister.

JOSEPH MARTIN DAWSON.

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- Have deaths from drink increased?

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It is not a book of methods, but a richly written evangel for the church today, and tomorrow. The fact that the book is being acclaimed so widely, and is being sold so generally, is a good token: it means that the leaders of the church are aware that the church has, to a degree, failed—but that it may win new and substantial victories now if it will examine itself, and be again inbreathed with the spirit that inspired it in the glowing period of the first Pentecost.

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Moore, assistant professor of homiletics and worship at Auburn theological seminary, is announced by Pres. Harry L. Reed. Dr. Moore has been associated with Auburn for 17 years, and resigns because of ill health.

New Church Building to Care for 1,500 Pupils

The educational building of the Church of the Covenant (Presbyterian), Erie, Pa., was occupied for the first time on May 4. This beautiful structure, with a capacity

Special Correspondence from Scotland

Glasgow, Scotland, April 30.

THE royal commission on licensing (Scotland) has been sitting in Edinburgh this winter and spring, under the chairmanship of Lord Mackay, hearing testimony as to what is the matter with the present liquor laws.

Liquor Dealers Object to Shortened Hours

There has been a wide difference of opinion as to the strengths and weaknesses of the present system. The Licensed Trade Defense association complains that the restriction of hours causes confusion and is a great inconvenience to the public: Edinburgh's open hours are 12-3 and 5-10, while Glasgow's are 11-3 and 5-9 p.m., with Saturday different in both. It recommends uniformity of hours, 10 a.m.-10 p.m., *with a view to continuing the present improvement in sobriety*, which improvement, it claims, set in before restriction of hours and has nothing to do with it! When asked what the barmen would have to say to the new hours, the witness replied that they would be favorable, as extra assistants would have to be employed to aid them; but, he added, the proposal would not mean a large increase in consumption and was in the interests of the public more than of the trade! One witness, Mr. George Robertson, president of the Aberdeen License Holders' association, maintained that if people got reasonable facilities there would not be the same incentive to over-indulgence in alcohol. Evidently an 8-hour drinking day is not long enough to enable a tipster to keep sober! The trade also objects to the local veto polls and resents the expense to which taxpayers are thus put. The president of the Glasgow Defense association suggested that Sunday opening of saloons might even help church attendance, as people might listen to dry sermons, if there was a chance to get a "wet" at the finish!

* * *

Show Decrease In Arrests

The chief constables of the Scottish cities have given evidence very favorable to the present restricted hours. In Glasgow, the chief constable averred, the number of persons proceeded against for drunkenness was 12,029 in 1910 when the population was 769,400; it was 8,130 in 1929 when the population had grown to 1,160,720. The worst years in that period were 1913 (17,402) and 1920 (18,709). The number of licensed premises has dropped from 1,609 to 1,506 in that period. There have been no convictions for drunkenness at football matches recently; there used to be a great deal of trouble and disorder at them, prior to the changing of the licensing hours. Chief Constable Ross of Edinburgh explained the decrease of drunkenness by lack of employment, consequent scarcity of money, and the high price of spirits; and also by the counter-attractions, such as theaters, picture houses, sports, and missions, which remove the temptation to indulge to excess. Edinburgh arrests for drunkenness have gone down every year since 1920.

* * *

Scotland's Saloon Problem

The church temperance forces were represented at the hearing. They requested that the local veto act be amended so that the 55 per cent majority required to carry no-license should also be required to place a community back in the wet column; that the 35 per cent of the electorate required to carry no-license and limitation should be abolished; and that clubs and wholesale dealers should cease to sell liquor when a community votes dry. At present, supposed social clubs spring up wherever an area goes dry, and in many cases their one excuse for existence is drink; i.e., an area having banned the saloon merely finds itself saddled with the saloon in another form.

* * *

Seeking to Aid the Shetland Islands

The home mission committee of the Church of Scotland has been considering how to make the union of the churches benefit the people of the Shetland islands. For years it has been difficult to get ministers to accept charges there, due to isolation almost as extreme as on the mission field, high cost of transportation, distance from schools other than elementary, and sparsity of population to be served. At present there are 31 churches of the dominant denomination and only 11 ministers. The large and relatively populous island of Yell has no C. of S. pastor at all, and a number of the islands are served only by lay missionaries. The committee now proposes that five of the vacant charges should carry salaries of £400, instead of the usual minimum of £300 for rural parishes on the basis of increased responsibility and more work, some of the charges requiring oversight of as many as five local congregations. Thus it is hoped to give remote islanders the pulpit services and home ministrations of fully ordained men of the same academic qualifications as any city minister. The committee further proposes that a superintendent, or "itinerating moderator," be appointed by the church, to supervise the work of the 26 missionaries located in the islands and of the outposts where they labor. His parish would be spread over some 550 square miles, most of it stormy seas—a post of much hardship, and of considerable danger—the "farthest north" of the British isles.

* * *

Moderator on Continent

The moderator of the general assembly next month, Dr. Bogle, will spend the last

(*Continued on next page*)

to care for 1,500 pupils, is one of the most modern in America. It is expected that the church auditorium will be completed and dedicated by Dec. 1. The entire church plant is being erected at a cost of a million and a half dollars. Rev. Ralph Marshall Davis, who came to Erie from Hyde Park Presbyterian church about six months ago, has seen 150 new members added to the congregation since his coming.

Dr. R. W. Barstow Chosen Head of Hartford Seminary

Rev. Robbins W. Barstow, of First Congregational church, Madison, Wis., has accepted election as president of Hartford seminary foundation to succeed Dr. William Douglas Mackenzie, who recently resigned as head, after a 27-year administration. Dr. Mackenzie will continue to lead the work of the seminary until the arrival of his successor in the autumn, when he will become president-emeritus. Dr. Barstow is a Dartmouth graduate, and received his divinity degree at Hartford in 1916. He is described as a minister and educator of magnetic personality, who has thus far found his greatest usefulness and his highest joy in his student contact. His church in Madison, the new plant of which was dedicated last January, serves as the Congregational church for the Congregational students of the University of Wisconsin. Dr. Barstow has been preaching to a congregation of 1,300.

Garrett Seminary Plans to Celebrate

The 75th anniversary of the founding of Garrett Biblical institute, Evanston, is being planned for June 8-11, under the leadership of Pres. F. C. Eiselen. Bishop Hughes will preach the anniversary sermon; Bishop Warne, of India, will preside on International Observance Sunday, and Frank Cartwright and Warren N. Clark will speak at that service. Dr. Paul Hutchinson, of The Christian Century, will speak on "Some Applications of the Christian Message," Bishop McConnell on "Some Major Problems of Christian Theology." A historical pageant, tracing the history of Garrett during the past 75 years, will be presented in Patten gymnasium under the direction of Prof. Harold A. Ehrensperger, of the department of drama and religious literature at Garrett.

Dr. Fleming Addresses Auburn Seminary

At the commencement season at Auburn seminary, this year, the annual missionary address, which has been made during the commencement season for over 100 years, was given by Dr. Daniel J. Fleming, his theme being "Sharing Our Faith." Eleven bachelor of theology degrees were awarded this year.

Prize Awarded for Missionary Hymn Tune

Rhys Thomas, London composer, has been awarded the $100 prize offered by the Hymn society, of New York city, for the best musical setting for the new missionary hymn, "Eternal God, Whose Power Up-

CORRESPONDENCE FROM SCOTLAND

(*Continued from preceding page*)

fortnight of June in Germany. He will convey the greetings of the Church of Scotland to the general assembly of the union of all German evangelical churches. This union, which includes both Lutheran and Presbyterian churches, has but recently been consummated, and it is the inaugural meeting at Nurnberg which Dr. Bogle is to attend. He will also spend two days as the guest of the municipality of Augsburg at the quartercentenary celebrations of the Augsburg confession of faith. At the end of July he is being asked to attend the ninth centenary celebrations at Trondhjem of the founding of Christianity in Norway.

* * *

For Wider Union

The Glasgow presbytery has passed an overture to the general assembly in favor of inviting other churches in Scotland to send representatives to confer upon the existing ecclesiastical situation with a view to wider union. There was a certain amount of opposition on the ground that the newly united church is overwhelmed with pressing and practical problems which demand its concentrated effort. An amusing remark was made by the seconder of the motion for inaction: he said that when the union took place last autumn, a number of the former U. F. members had joined the Congregational church, and he thought it would be hardly Christian to follow them up so quickly!

* * *

American Visitor Defies Law

An American minister, invited to preach in this country by the archbishop of York, has not done us, his fellow-countrymen, any kindness by high-handedly ignoring the law of the land about the registration of aliens, who reside here for more than six months. It is a nuisance, I know, to register with the police whenever one moves from one's abode, but if that is the law, why not obey it? We have it on pretty high authority that we should render unto Caesar the things that are Caesar's. This minister insisted on being tried, which gave a public airing to the bad manners he had displayed toward the police, and in the end was fined £5.

* * *

Degree Time

Among the coming D.D.'s at the hands of Edinburgh university are Rev. John Baillie, professor-elect of Union theological seminary, New York; Prof. George S. Duncan of St. Andrew's; Dr. Adolf Keller of Zurich; and Rev. W. L. Robertson, moderator-elect of the English Presbyterian church; and among the LL.D.'s Max Beerbohm and M. Jean Adrien Antoine Jules Jusserand, former French ambassador at Washington. Dean Inge and John Masefield are to receive LL.D.'s from St. Andrew's in June.

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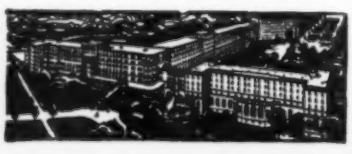

holds," written by Prof. H. H. Tweedy of Yale. Mr. Thomas' tune was selected from 1,300 compositions submitted.

Congregational Pastor and Rabbi Exchange Pulpits

Rev. Harry Kenney, minister of the First Congregational church, Amarillo, Tex., recently exchanged pulpits with Dr. Goodman of Temple Israel, Amarillo.

Dr. Campbell Morgan to Teach in Boston

Rev. G. Campbell Morgan, widely

Special Correspondence from Chicago

Chicago, May 11.

NEVER was the saying truer that "an institution is the longer shadow of a man"—except that in this case it should be "of a woman"—than when applied to Hull house. Hull house is nothing other than an institutional expression of the personality and ideals of Miss Jane Addams. And now Hull house is celebrating the 40th anniversary of its founding by Miss Addams and her friend Miss Ellen Gates Starr. Actually the period that has elapsed is a little more than 40 years, for it was in September, 1889, that these two good women established Chicago's first social settlement "to provide a center for the higher civic and social life, to institute and maintain educational and philanthropic enterprises, and to investigate and improve conditions in the industrial districts of Chicago." All that has been accomplished through this adventure in neighborliness it would be impossible even to hint here, but it has been such that almost universally one finds Miss Addams thought of as "Chicago's most useful citizen." Felicitations have been pouring in from all over the world. Ramsay MacDonald, who spent his honeymoon at Hull house, cabled his greetings. William Lyon Mackenzie King, premier of Canada, at one time a resident of Hull house, was to have spoken tonight, but developments in the Canadian parliament which is now in session compelled him to cancel the engagement almost at the last moment. Prof. John Dewey, one of the early trustees, is to be a speaker. Paul U. Kellogg, editor of the Survey, gave a significant address on unemployment. The program is a brilliant one. A great array of men and women, notable for their contributions to human welfare, are uniting in paying tribute to Hull house for the inspiration and insights which they have received through the ministry of this great center of unselfish service.

Hull House At Forty

* * *

Chicago Theological Seminary At Seventy-five

Another anniversary soon to be celebrated is that of the Chicago theological seminary, probably the most important Congregational seminary in America. On June 1-4 this great institution will celebrate the 75th anniversary of its founding. As part of the celebration there will take place in the University of Chicago chapel the inauguration of Dr. Albert W. Palmer as fourth president of the seminary. In addition, the 25th triennial convention of Congregational leaders from the middle west will be held, at which Dr. T. Rhonnda Williams, former moderator of the Congregational union of Great Britain, will be present to speak and greet American churchmen. In recent years, particularly since its affiliation with the divinity school of the University of Chicago, the Chicago theological seminary has made very remarkable progress, and the celebration of its 75th anniversary is being planned on an elaborate scale.

* * *

Japan's "Envoys of Gratitude" Visit Chicago

Four charming and gracious Japanese young women, touring the United States as the official "envoys of gratitude" from their country, to express appreciation for America's aid during the earthquake of 1923, were guests of Chicago during the past week. They are the Misses Koshiko Sato, Kikimo Ashino, Keiko Nakamura, and Sumiko Tokudo. A round of receptions, banquets, and luncheons were held in their honor which must have kept them very busy indeed. Such gestures as this of good will between America and the leading nation of the orient will go far to develop that understanding which forms the basis of international peace.

* * *

Russia and Religion

The Adult Education council of Chicago takes its job seriously. It does not hesitate to tackle subjects with the most explosive possibilities. It has done great service by presenting for discussion in its open forum a wide variety of subjects that greatly needed to be aired. But never has it presented a more important discussion, particularly in view of other one-sided discussions of the same subject which recently have been held throughout the country, than it did last Monday evening when "Russia vs. Religion: Right? Wrong?" was the topic of a forum symposium. Attorney Albert Goldman officially represented the Friends of Soviet Russia, and vigorously defended the Russian policy. Clarence Darrow expressed sympathy with and hope for the Russian program, but not quite so unqualified a defense of it, as did Mr. Goldman. The most outspoken critic of Russia's attitude was Rabbi Solomon Goldman, of Anshe Emes congregation, and it must be said that the gallery "boos" made it evident that the bolshevists are not a very tolerant lot. Prof. A. E. Haydon, proponent of non-theistic religious humanism, interpreted Russia's attitude as not anti-religious but as fundamentally albeit unconsciously religious. Dean C. W. Gilkey, of the University of Chicago chapel, while expressing sympathy with and understanding of Russia's reaction against a religion which had been an instrument of repression, raised the question whether the finest development of human personality could be secured by the denial of liberty which was involved in Russian policy. Altogether it was a meeting calculated to give one pause who might contemplate stirring up a religious crusade against Russia, however great the present error of her way.

CHARLES T. HOLMAN.

known English and American preacher, has accepted the chair of biblical interpretation in the Gordon college of theology and missions, Boston. Dr. Morgan is now preaching at the Tabernacle Presbyterian church, Philadelphia, and will assume his new task Oct. 1.

Presbyterians Elect Dr. E. G. Wilson to Mission Secretaryship

The Presbyterian board of national missions, on April 24, elected Dr. E. Graham Wilson, who has been treasurer of the board for the past four years, as general secretary of the board, and he as-

Special Correspondence from Washington

Washington, D. C., May 9.

Ministers Declare Vote Miscounted

WASHINGTON ministers arose in angry protest when they read the result of the Literary Digest wet-dry poll so far as it concerned them. According to the published reports in the issue of May 3, 42 ministers of this city voted for enforcement, 38 for modification and 234 for repeal of the 18th amendment. So horrified were local pastors that immediate steps were taken to ascertain the facts. Ministers of the Methodist, Baptist, Presbyterian, Congregational, Disciples, Episcopal, Lutheran, Reformed, Evangelical, Brethren, Universalist and Unitarian bodies were interviewed and the following questions asked: Did you receive a Literary Digest vote card? Did you reply? How do you stand on the question of enforcement, modification or repeal? Within four days from the time the indignation meeting had been held, 195 ministers of the city had been heard from. 182 voted for enforcement, 6 for modification and not a single one for repeal. One hundred and seven had received a Literary Digest ballot and 84 had returned it with a vote for enforcement. The Digest reported that but 38 votes for enforcement had been sent in. There is evidently "something rotten in Denmark." Where the Literary Digest unearthed the scandalous figures reported remains a deep and dark mystery. That the ministers of the capital city have been grossly libeled is certain. If this publication is endeavoring to reveal the true condition of affairs, it has missed the mark by a wide margin.

* * *

Easter Services Crowded

Easter Sunday brought large accessions to the churches here. The Kernahan campaign of visitation of course accounted for hundreds of these additions. Overflowing congregations were reported with hundreds of people turned away who could not gain entrance. One local pastor whose sermon was broadcast was heard to say that he was glad to see so many of his parishioners present and hoped he would see them again next Easter. The early morning Easter service on the beautiful grounds of Walter Reed hospital brought out an immense throng. Chief of Chaplains Julian E. Yates of the army preached an excellent sermon.

* * *

Federation Celebrates

The 10th anniversary of the organization of the Washington federation of churches was fittingly celebrated on May 5, when Bishop McConnell delivered the address. More and more is the local federation demonstrating its usefulness. Month by month churches that have not heretofore been affiliated are asking for membership. Dr. W. L. Darby, for eight years the efficient secretary, is not in the best of health as a result of his taxing labors, and has been ordered away for a rest by his physician.

* * *

Denominational Editors In Conference

Editors of religious papers come to Washington every other year for a two-days' conference together. They have just concluded their 1930 meeting. The session ended with a luncheon to which several of the pastors came on invitation. Pastors and editors told each other what they would do if they occupied the others' shoes. The editors, however, had the advantage, for most of them were pastors before taking up editorial responsibilities.

* * *

Churches Given Added Equipment

Foundry Methodist church, Dr. Frederick Brown Harris, pastor, has just completed a campaign for funds for enlargement. A fine old four-story residence adjoining the church property is now available for Sunday school and social purposes. This gives Foundry an entire block frontage on 16th street and enables them to do a much more effective work. The strong Universalist church under Dr. F. W. Perkins has just dedicated its beautiful new building on 16th street. Thus another "national" church graces this historic avenue.

* * *

Washington Has Its Torture Chair

The torture chairs of the dark ages could tell stories of physical cruelties inflicted upon their occupants. There is a chair in a committee room up in the senate office building that could unfold a tale of mental torture that would move one to tears. The chair is in the room where the lobby investigating committee has been holding forth. More than one victim has been prodded, roasted and all but burned alive here. Mr. Curran of the Association against the prohibition amendment spent a seven day period, that he will not soon forget, in this chair. Senators Caraway, Walsh (Mont.) and Robinson, three ardent drys, worried him with a merciless fire of incriminating questions, day after day. Mr. Curran is undoubtedly a sincere believer in the injustice that the 18th amendment has wrought. And yet many a sincere individual has been known to be wrong. The papers announce that Bishop Cannon is soon to be summoned before the committee. Newspaper men are sharpening their pencils in anticipation of the live copy that will undoubtedly be forthcoming when the bishop takes his seat in the torture chair.

WILLIAM S. ABERNETHY.

An Editorial From the Chicago Evening Post

Reading for Spiritual Enjoyment

It is time to emphasize again the importance of keeping the life of the spirit—the religious life—nourished by good reading. . . . .

We want to commend to you two books which we have read recently and in which we have found much to stimulate and enrich our thought. Both are published by Willett, Clark and Colby, Chicago. One is entitled "The Spirit of God and the Faith of Today." It is written by Dr. Richard Roberts, formerly pastor of the American Presbyterian Church, Montreal, and now pastor of Sherbourne Street Church, Toronto. The other book is named "Perpetuating Pentecost," and is the work of Dr. John M. Versteeg. They are peculiarly timely books because of the intensified interest in the great event which 1900 years ago took place in an upper room in Jerusalem.

Undoubtedly the significance of that event needs restatement for the thought and faith of today; no less is needed a readjustment of our lives to realize its tremendous possibilities. Dr. Roberts and Dr. Versteeg help us both in restatement and in suggesting the sort of readjustment which must be made if Pentecost is to be perpetuated, and the power of the Spirit of God is to be renewed in the experience of men and women. The simplicity and directness of the books make them of peculiar value. Many writers on this theme have mystified rather than aided clearer understanding. But, accepting the mystery of Pentecost, these writers seek to find in it those elements upon which faith can lay hold and make a part of life. They believe in Pentecost as a fact of current experience; they believe the Spirit of God does dwell in man, and that consequences follow which are characteristic of the unfolding life of God in human personality—in an increasing likeness to the Christ ideal.

Both men are agreed that the experience comes to those who seek definitely and persistently a deeper and larger spiritual life; that it comes oftenest where this seeking brings together a like-minded group in the common exercise of prayer, and that it makes those lives which enter into it centers of spiritual contagion from which the God-consciousness spreads to others.

These are easy books to read, both in style and typography; they are not lengthy. They are the sort of books which one should keep on a shelf of his library devoted to the development of spiritual life—a shelf from which a book should be taken for reading every day.

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Religion and The Modern World

By John H. Randall. Says Prof. Irwin Edman: "I do not see how anyone concerned with spiritual life in the contemporary world can dispense with the reading of this volume." ($1.50)

Present-Day Dilemmas in Religion

By Charles W. Gilkey. Not new, but still important for those who are confused by the strife between those who hold to the old doctrines and those who can see nothing but the swiftly moving today. ($1.50)

Basic Beliefs

By H. Maldwyn Hughes. Holds to the conviction that, whatever changes of form and statement may be necessitated today, the foundation truths of evangelical theology remain unshaken. ($1.50)

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A Book for Those Who Despair of Idealism in America

TENTS OF THE MIGHTY

By DONALD RICHBERG

There are those who prefer fiction—telling of something that never did happen—as summer comes on. But more and more American readers are taking to biography, the narratives of lives lived and achievements registered.

Here is the story of a nationally known lawyer who for 25 years has been a knightly fighter for the right, in Chicago, the "jungle," and throughout the nation. His battles have brought him into close touch with Roosevelt, LaFollette, Bryan, Darrow, and many others. He has won many battles; *he has proved that idealistic causes can triumph.*

PROF. JAMES WEBER LINN, of the University of Chicago, reviewing Mr. Richberg's new book, says of him: "Don Richberg is, and will be, until he dies, a charming fighter for the right as he sees it . . . He has been a major figure in some of the biggest battles against monopoly in the last 20 years . . His is one of the finest spirits breathing; his loyalties are as intelligent as they are uncompromising: and his book is like him."

If you are interested in developing American life, you will enjoy "Tents of the Mighty." ($2.50)

CHRISTIAN CENTURY BOOK SERVICE

sumed his new duties at once. Dr. Wilson succeeds Dr. John A. Marquis, who resigned a few weeks ago because of illness.

Dr. Robbins to Head Church Congress

At the executive committee meeting of the Episcopal church congress, which was held two weeks ago in Charleston, S. C., Dr. Howard Chandler Robbins, of General theological seminary, was elected general chairman to succeed the late Bishop Slattery. The committee will hold a meeting in New York at an early date to select a meeting place for the 1931 sessions of the congress. At the recent congress great interest was manifested in the discussion of the question, "Is Episcopal Ordination an Obstacle to Church Unity?" The two scheduled papers on this subject were by Rev. Samuel S. Marquis ("Henry Ford's rector"), of Birmingham, Mich., and Rev. W. A. McClenthen, rector of Mt. Calvary church, Baltimore. Said Dr. Marquis: "Episcopal ordination in itself is not a hindrance to a real and desirable form of unity. The real hindrance lies in the groundless theories and false implications which have become attached to it. . . . As Canon Streeter has so clearly shown, it has not the spiritual value, the divine sanction, and the magical powers which have been attributed to it. Neither the quantity nor the quality of its fruit, when compared with that of other ministries, supports its claim to superiority. . . . What is needed today is more emphasis on the spirit of unity and less on the mechanics of it."

New Plans of the Oriental Institute

The department of oriental languages and literatures at the University of Chicago has in recent years expanded its activities by the organization of the Oriental institute, which is projected for the purpose of carrying on several types of work which lie beyond the functions of a department. These include excavation, exploration, research in many related fields, publication, etc. This development has taken form under the direction of Professor James H. Breasted, head of the department and director of the institute. The work of excavation has been carried on at Megiddo (Armageddon) in Palestine, Alishar in Anatolia (the Hittite region), and in Iraq (the Assyrian area). A large amount of work has been done at various points along the Nile in the preservation of the records of ancient Egypt, and particularly at Luxor in epigraphic and architectural surveys at the temple of Medinet Habu (Rameses III). A prehistoric survey is being conducted into the domain of the earliest evidences of human life and culture in various parts of the near east. Headquarters are maintained not only at Haskell Oriental museum at the University of Chicago, but at Chicago house near the colossi at Luxor, and at Armageddon. At a complimentary dinner given to Dr. Breasted last week announcement was made of far-reaching expansions of the work of the institute. A fund of nine and a half millions of dollars has been placed at its disposal by the General Educational board, which will make possible new projects long in prospect. The new group of buildings at the university will relieve the crowded conditions at Haskell museum, and provide working quarters, laboratory and library space, and ample museum halls. The headquarters at Luxor is to be transferred to the east side of the Nile near the temple of Ramesis II, and greatly enlarged. The plant at Armageddon is to be increased in size and equipment, and a building is to be constructed in Iraq as headquarters for the work in that region. A very large program of publication is under way, employing the latest devices of color printing. Dr. Breasted was presented with a book containing letters from his colleagues in the department and the institute in recognition of his services to the institution and to oriental science.

Sunday School Union Awards Prize For Book on Youth

The American Sunday School union, Philadelphia, announces that the $2,000 award for the best book on the theme of "the heroic appeal of Christianity to young people," goes to J. Wesley Ingles, of Stony Brook, L. I., for his novel "Silver Trumpet." In the contest for a work on "religion in education" the judges declared that no manuscript submitted merited the award of a prize. More than 100 manuscripts were submitted in the two contests.

Theologues in Germany Are Increasing

An increase of theological students in Germany is indicated by the fact that 4678 students there are following theological studies; 229 of these being women. This represents an increase over last year of more than 1000—the highest figure for all time.

Dr. R. W. Veach Resigns from Ridgewood, N. J. Presbyterian Church

Rev. Robert W. Veach has been forced by ill health to resign from the pastorate of First Presbyterian church, Ridgewood, N. J. During his nine year service, the membership of the church has been increased over 500 per cent, and the benevolences over 400 per cent. Dr. Veach will spend a year in travel and study, after which he expects to take up Bible teaching and evangelism among the churches. Dr. Veach was at one time secretary of religious education for the Presbyterian Church in the U. S. A.

BOOKS RECEIVED

The Bibles of the Churches, by Andrew Sledd. Cokesbury, $1.00.

Sterilization for Human Betterment, by E. S. Gosney and Paul Popenoe. Macmillan, $2.00.

A Short Bible in King James Version. Arranged by V. J. K. Brook and others. F. S. Croft & Co., $2.00.

The Gospel of Matthew, with introduction by Guy N. Pocock. Dutton, $.55.

The Critical Year, a Study of Andrew Johnson and Reconstruction, by Howard K. Beale. Harcourt, Brace & Co., $3.75.

The Christian Outlook in the Modern World, by Charles F. D'Arcy. Macmillan, $1.75.

Will India Become Christian? by J. W. R. Netram. Richard R. Smith, $1.50.

The Acts of the Apostles, with introduction by Arthur Quiller-Couch. Dutton.

An Hour on Christianity, by Llewelyn Powys. Lippincott, $1.00.

Geister Games, by Edna Geister. Richard R. Smith, $1.50.

Armageddon, the World War in Literature, edited by Eugene Loehrke. Jonathan Cape & Harrison Smith, $5.00.

43 Reasons

WHY RELIGIOUS BOOKS have taken leadership in book publication. Last year fiction alone exceeded religious books in number of volumes published.

ABINGDON COMMENTARY, THE
EISELEN-LEWIS-DOWNEY, editors. Leads all commentaries now available in modernness, thoroughness and usefulness. ($5)

ALTAR STAIRS
JOSEPH FORT NEWTON. 150 prayers by America's most spiritual preacher. ($1.75. Leather $2.25)

BEHOLD THE MANI
FRIEDRICH RITTELMEYER. A Jesus that higher criticism cannot touch ($1.50)

BIBLE THRU THE CENTURIES
H. L. WILLETT. Tells the whole fascinating story of the Bible. A compendium of information. ($3)

CHRISTIAN GOD, THE
RICHARD ROBERTS. Not a theoretical treatise but a vivid, concrete discussion. ($1.50)

CHRISTIANIZING THE NATION
C. E. JEFFERSON. Demands the application of Christ's teachings to modern conditions. ($2)

DAY BEFORE YESTERDAY, THE
JAMES MOFFATT. The story of another age—the later Victorian—which was seeking for faith ($2)

DILEMMA OF PROTESTANTISM, THE
W. E. HAMMOND. Holds that the Protestant church must become either authoritarian or liberal. A strongly liberal presentation. ($2)

EFFECTIVE PREACHING
G. B. OXNAM, editor. Boston U. lectures by Luccock, Hough, and others. ($1.50)

EMERGING CHRISTIAN FAITH, AN
JUSTIN WROE NIXON. Honest, authoritative, hopeful. Just published. ($2.50)

FACING LIFE
W. H. P. FAUNCE. An attractive volume of sermons to youth. ($2)

FOOLISHNESS OF PREACHING
ERNEST F. TITTLE. The leader in sermon volumes this year ($2)

GREAT CONJECTURE, THE
W. KIRKLAND. "Who Is This Jesus" is the sub-title of this book of straight thinking. ($1.25)

HEIGHTS OF CHRISTIAN LIVING
DOREMUS E. HAYES. A study of the sermon on the mount. ($2)

HUMAN NEEDS AND WORLD CHRISTIANITY
F. J. McCONNELL. Presents convincingly the great benefactions of world missions. ($1.50)

IF I COULD PREACH JUST ONCE
Laymen sermons by Chesterton, Russell, J. A. Thomson and others. ($2.50)

IF I HAD ONE SERMON TO PREACH ON IMMORTALITY
W. L. STIDGER, editor. Sermons by Fosdick, McConnell, Newton and others. ($2.50)

JESUS OR CHRISTIANITY?
KIRBY PAGE. Religion is practicable in our modern age. ($2.50)

LOVE THE LAW OF LIFE
T. KAGAWA. A world thinker and leader proves that love is the solution of the problems of this age. ($2)

MAKING OF THE CHRISTIAN MIND
G. G. ATKINS. Its long continued sale indicates its authority as the best current presentation of the development of Christianity and its thought. ($3)

MAN'S SOCIAL DESTINY
C. A. ELLWOOD. The findings of science only indicate the more surely that Christ's way is the way out for modern civilization. ($2)

METHODS OF PRIVATE RELIGIOUS LIVING
H. N. WIEMAN. Applies Dr. Wieman's sound philosophy to modern conditions of living. ($1.75)

MODERN RELIGIOUS DRAMAS
FRED EASTMAN. The one satisfactory volume of religious and semi-religious plays. ($3)

NATURE OF THE PHYSICAL WORLD
A. S. EDDINGTON. The most talked of book of science of the past year. ($3.75)

NEW PREACHING, THE
J. FORT NEWTON. Looks toward a new age of prophetic preaching. ($2)

NOTEBOOK OF A TAMED CYNIC
R. NIEBUHR. The diary of a great modern social prophet. Intensely sincere. ($2)

OUR ECONOMIC MORALITY
HARRY F. WARD. Dr. Ward's standing as a great Christian gives this book calling for a new economic world more value than the usual book on the subject. ($2.50)

PERPETUATING PENTECOST
J. M. VERSTEEG. A book not for a season, but for continuous use by Christian leaders who look forward. ($2)

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A. S. EDDINGTON. The famous Swarthmore lecture. ($1.25)

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H. RICHARD NIEBUHR. The most satisfactory history of the churches ($2.50)

SPIRIT OF GOD AND FAITH OF TODAY
RICHARD ROBERTS. The most satisfactory volume on the Holy Spirit. ($2)

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C. H. VALENTINE. Delves into human experience rather than into tradition. ($2)

WHAT IS CHRISTIAN EDUCATION?
G. A. COE. The most important book on the subject in several years. ($2.50)

WHITHER CHRISTIANITY?
L. H. HOUGH, editor. Symposium, by C. W. Gilkey, A. W. Palmer, Justin W. Nixon, G. G. Atkins and 11 others. ($3)

WITH AND WITHOUT CHRIST
SADHU SUNDAY SINGH. The life story of a great modern Christian. ($1.50)

WRESTLE OF RELIGION WITH TRUTH
H. N. WIEMAN. His best book to date. ($2.50)

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A Reminder List of Noteworthy Books:

- **PERPETUATING PENTECOST** by John M. Versteeg ($2.00)
- **THE SPIRIT OF GOD AND THE FAITH OF TODAY** by Richard Roberts ($2.00)
- **THE PASSION WEEK** by Walter E. Bundy ($2.00)
- **TWO-MINUTE STORIES** by Carl S. Patton ($1.25)
- **THE UNITED STATES OF EUROPE** by Paul Hutchinson ($2.00)
- **THE BIBLE THROUGH THE CENTURIES** by Herbert L. Willett ($3.00)
- **POEMS OF JUSTICE** compiled by T. C. Clark ($2.50)
- **MAGNIFICENT OBSESSION** by Lloyd C. Douglas ($2.50)
- **LEAVES FROM THE NOTE-BOOK OF A TAMED CYNIC** by Reinhold Niebuhr ($2.00)

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What the Review Columns are saying about these books:

« A popular Congregational pastor of Los Angeles (in Two-Minute Stories) tells 53 fascinating stories, and we do not wonder that the boys and girls who listened to them came back for more. If you are dealing with young folks, this is certainly one of the books you are looking for.—Reformed Church Messenger.

« One of the most brilliant and fascinating minds in America is the author of (Leaves from the Note Book of a Tamed Cynic). These notes illustrate the typical problems of the modern minister. They are charmingly human and simple. It is a record of daily experiences in the life of a minister in a large city and no one could tell these experiences better than Dr. Niebuhr, who expresses "an uneasy conscience" in giving these notes to the public.—Christian Union Quarterly.

« This volume (The Bible Through The Centuries), the product of a Bible scholar and writer no less than a genius, accomplishes definitely that which it essays to do, namely: set forth in a clear and convincing style the main facts regarding the Bible, its origin, its authorship, its inspiration, its great personalities, ancient and modern translations, the place of the Bible in the life of to-day, and a general background knowledge that is fascinating and illuminating to any Bible student.—Epworth Era.

« The story of the progress of a great idea, as told by an able journalist (in The United States of Europe) who interprets intelligently the converging forces that finally brought the prestige of M. Briand to the proposal for a United States of Europe, is here set forth most admirably. The sad plight of the common people of Europe is brought into focus, the artificial economic barriers that divide and destroy are analyzed and the whole problem of tariff walls and the tariff issue is discussed in all its academic, political and economic aspects as well as the American influence in the fears and hopes it arouses and encourages. But what is most portentous, as the author points out, and of immediate interest, is that "European industrialists are convinced that a commercial unity that transcends national boundaries is today feasible and economically sound." The situation is one that demands a continent for its functioning. The field is ready but conflicting interests must be made ready also, and to that end this book presents a valued contribution.—The Churchman.

« This book (Magnificent Obsession) written by a minister, has for its theme the Projection of Personality—the secret performance of kindness to other humans, and the persistent retention of good will to such individuals, lest, if you offend them, you lose a portion of your personality which you may find it difficult to regain. This was the magnificent obsession of the rich young doctor, who obtained knowledge of the doctrine through discovering it from a posthumous document written in cypher by one who, in a manner, sacrificed his life for the salvation of the hero of the play. The author portrays a high life in Detroit, depicting cabaret, hotel and college life, as lived by the sporting younger set. Life in hospitals and the studies of medical students are pictured with fine verisimilitude. A dialogue on Projected Personality between the hero and a minister of the gospel makes thoughtful reading. Touring life on the continent of Europe adds to the interest of the book, because it was in a final chase of the heroine by the hero by fast train and aeroplane that they came together in Italy after a long period of misunderstanding, where the happy denouement takes place. Our readers will find this an excellent story.—Canadian Lancet and Practitioner.

« Richard Roberts, pastor of the Sherbourne United church, Toronto, and well known for his ministry in Brooklyn and Montreal, has written (The Spirit of God and the Faith of Today). It is a clean-cut, helpful discussion of Pentecost itself, eight specific items being covered, then "The Spirit at Large" is treated under ten heads, while part three is devoted to "The Spirit in Relation to Thought and Practice," six items being considered. Dr. Roberts concludes that the church needs a renewal of life and that renewal must begin with those who desire a renewal in their own lives and will make common cause in seeking the gift of the spirit by ordered and sustained prayer.
—Christian Advocate (Pacific Edition).

« Professor Walter E. Bundy, who has written several valuable religious books, has just had published (The Passion Week). It is the chronological story of Passion Week, day by day, beginning with Palm Sunday and ending with the crucifixion of Christ on Good Friday. It is an interesting, sane account of this section of the story of Jesus' life and His last days on earth. As a handbook for ministers, laymen and study groups, Professor Bundy's work is most valuable.—Emporia (Kans.) Gazette.

« If you can have but one book on Pentecost, this is it. Do you remember some book which at first you scarcely noticed, but which at second or third sight began to force itself on you until you could no longer let it alone? (Perpetuating Pentecost), by John M. Versteeg is such a book. By laymen and preachers alike it is a book to be neglected at one's peril. For there is danger of loss to our souls in some books we miss, as real as the danger of damage in some we read. In this presentation of all that Pentecost means and may mean, Dr. Versteeg has done the church great service. His directness and his courage match the clarity and spiritual sincerity of his thought. Pentecost is not occasionally to be celebrated, but to be perpetuated.
—North Western Christian Advocate.

« No other collection of poems (Poems of Justice) was ever made by the rule that has guided in the selection of those who made up this volume. The appeal of human justice is the one which rings through these poems. Here are heard the voices of Whitman, Sandburg, and Angela Morgan and the other ardent spirits who are continually speaking in the interest of genuine justice. Two hundred poets are heard in the three hundred and fifty poems which are here gathered together.
—Christian Advocate (Nashville).

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